HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

DECEMBER 1951 PRICE 1s. 6d. NET.

The Expository Times

FOUNDED IN 1889 BY
JAMES HASTINGS, D.D.

EDITORS
A. W. HASTINGS, M.A.
Rev. E. HASTINGS, M.A., D.D.

Contents

PAGE

I. NOTES OF RECENT EXPOSITION—Professor Emil Brunner's 'The Scandal of Christianity'—A Historical Revelation—The Doctrine of Original Sin—The Cross—A Commentary on Communism 65

II. THE MIND OF CHRIST: X. WHY JESUS FEARED THE PHARISEES. By the Reverend Harold G. Newsham, M.A., Hartford, Conn., U.S.A. 67

III. LITERATURE 69

IV. THE TEXTUAL CRITIC IN THE PULPIT: I. By the Reverend Roderic Dunkerley, B.A., B.D., Ph.D., Kelvedon 75

V. VITAL MESSAGES OF GREAT BRITISH WRITERS: II. JOSEPH CONRAD—APOSTLE OF LOYALTY. By the Reverend Albert D. Belden, D.D., London 77

VI. IN THE STUDY—
1. Virginibus Puerisque 79
2. The Christian Year 81

VII. RECENT FOREIGN THEOLOGY. By Professor H. H. Rowley, D.D., Manchester . . 90

VIII. CONTRIBUTIONS AND COMMENTS—
1. A Note on Romans iv. 1. By the Reverend R. R. Williams, M.A., Principal of St. John's College, Durham 91
2. St. Luke xii. 49. By the Reverend Ronald A. Ward, M.A., B.D., Ph.D., St. John's Hall, University of London 92
3. Textual Emendation in the Old Testament. By the Reverend W. R. Hutton, M.A., B.D., Nowgong, Assam, India 93
4. The Parable of the Unrighteous Steward (Luke xvi. 1–9). By the Reverend C. B. Firth, M.A., Union Kanarese Seminary, Tumkur, South India 93

IX. ENTRE NOUS—Preaching—The Incarnation—Not Missed 95

VOLUME LXIII. No. 3

38 GEORGE ST. : T. & T. CLARK : EDINBURGH

EDITORIAL AND ADVERTISING OFFICES, KING'S GATE, ABERDEEN

New

During 1951 the Tyndale Press has published three books of especial interest to students of the New Testament. The most recent of these is an entirely new commentary on the Greek text of **The Acts of the Apostles**, by F. F. Bruce, Head of the Department of Biblical History and Literature in the University of Sheffield.

Testament

The introduction covers all questions of authorship, sources, style, etc., in the light of the most modern research. [500 pp., 25s.] In **The Death of Christ**, by James Denney, revised and edited by Professor R. V. G. Tasker, the Tyndale Press has made available once

Studies

again this classic exposition of the doctrine of the atonement. [208 pp., 9s. 6d.] Finally, **The Witness of Luke to Christ**, by Professor N. B. Stonehouse, is a detailed study of the distinctive message of the third Gospel. [184 pp., 7s. 6d.]

FROM THE

Tyndale Press

39 BEDFORD SQUARE, LONDON, W.C.1

NEW R.E.P. BOOKS

CHRISTIAN YOUTH MANUALS, No. 1

Edited by ERNEST H. HAYES

Important new volume of undated Discussion Topics on problems of Belief and Conduct, based on a scheme prepared by the British Lessons Council, for use in Upper Forms, Study Groups, Fellowships and Clubs.

Full boards, 6/– net (postage 3d.)

BANGOR CALLING

By KENNETH SLACK

The story of the remarkable Youth Conference of the Youth Department of the British Council of Churches held recently, together with reports of outstanding addresses, findings of the discussion groups, and follow-up plans. Art supplement of Conference snapshots.

Price 2/– net (postage 2d.)

THE BOOK ADVENTUROUS

By PHYLLIS HALL

Romantic stories of the happenings behind the Old Testament told for teachers and young people.

A volume of thrilling interest, more entertaining than any novel, on the adventures that lie behind the books of the Old Testament, e.g., 'Above the noise of battle and flood, a woman fashions the bivouac song' (the story behind Judges, chapter v).

Cloth boards, illustrated, 4/6 net (postage 3d.)

TEACHING SCRIPTURE

A Book on Method

By MARGARET AVERY, B.A. S.Th.

In 200 pages this gifted and experienced teacher covers the whole ground of Teaching Method in Religious Education. Based on very wide experience, on which the author frequently draws for illustrating an argument or clinching a point, the book will be a standard work of reference on this important subject for years to come.

6/– net (postage 3d.)

THE RELIGIOUS EDUCATION PRESS LTD.
Wallington, Surrey

New Books

The Best of John Henry Jowett

Edited by GERALD KENNEDY — *8s. 6d. net*

To satisfy the persistent demand for 'the best of Jowett' this book is published. It contains a discriminating selection, culled from many books, composed of his sermons, Bible studies and lectures. These are important excerpts, each of real value to-day.

Gerald Kennedy, who edited this book, supplies a biographical sketch of Dr. Jowett.

The Third Homely Year

By IDA and LESLIE CHURCH — *6s. net*

Many thousands of readers are now using the Homely Year books as daily companions. This *Third Homely Year* is a friendly book, which helps one to begin the day with faith and hope. It is a book of beauty and inspiration. It is suitable for people of all ages for it deals with timeless things. It brings together authors and reader in an intimacy of experiences shared and problems faced together in the presence of God.

(*With 19 pages of photogravure illustrations*)

Give God Something to Build On

By WINSHIP STOREY — *6s. net*

Winship Storey is a great loss to God's Kingdom here—and (dare we venture?) a great gain to that other Kingdom beyond. This book contains almost literally his last writings; and his countless friends will treasure it accordingly. For every reader it will hold challenge, comfort and commission; the fullness of the Gospel is instinct in these winsome and striking words.

Arrows of Desire

By F. W. BOREHAM, D.D. — *5s. net*

Dr. Boreham, in his many books over the years, has given us ample evidence that he is in love with life. In all he says he opens his heart wide and impresses us with his passion for helping others to realize the golden ideals of the Christian faith.

Those Who Find

By ALLEN BIRTWHISTLE — *Paper covers. 5s. net*

What is there to find? There is *rest* to find, infinite mystery to adore, an ever-dependable God—and there is always something still to find along the road. The writer does not shrink from depicting that road in all the grimness and struggle which sometimes attends it: but his sure knowledge of the help which is at hand for every Christian man, will itself prove deeply helpful for his readers.

The Epworth Calendar, 1952

ARRANGED BY DR. LESLIE F. CHURCH, B.A. COMPLETE WITH ENVELOPE, SPIRAX BOUND, INCLUDING PURCHASE TAX. *2s. 9d. net*

A beautiful calendar with thirteen pictures in photogravure of scenes in Britain, and for each month a thought, a prayer, and some phrase from the lips of our Lord.

THE EPWORTH PRESS
25-35 CITY ROAD :: LONDON, E.C.1

THE EXPOSITORY TIMES

Notes of Recent Exposition

Is there too much comfort and concern to please in the Church's presentation of the gospel to modern man? Should we try to accommodate the Word to the feelings and foibles of the twentieth century? Or should our gospel have more iron and rigour in it? Ought not our preaching of the Faith on occasion to offend and scandalize our hearers?

Professor EMIL BRUNNER'S latest book, *The Scandal of Christianity*,[1] will certainly raise these questions in any thoughtful reader's mind. He has no doubt that one of the Church's greatest temptations in these democratic days (a temptation all the greater where the Church depends for its support on the good will of congregations) is the temptation to prophesy smooth things, to proclaim an inoffensive gospel and omit the scandals. As modern men and women who go to the cinema demand 'happy endings,' so modern church-goers want a pleasant, scandal-less gospel. But to leave out the scandals is merely to confirm men in their natural failings, their modernism and sentimentality, their moral pride. Wherever the Church becomes popular, Brunner would cry out, 'Beware!' for the suspicion lies near that such a Church is pandering to the public by falsifying the gospel.

Yes, falsifying it. For there is scandal at the very heart of the New Testament. Christ Himself knew that He was something of a scandal. 'Blessed is he,' He said, 'whosoever shall not be *scandalized* in Me.' Paul knew it too. 'We preach Christ crucified,' he wrote, 'unto Jews a scandal, and unto Gentiles foolishness.' The case is not altered in this twentieth century. And if we leave out the scandals in the gospel, if we set up to be 'men-pleasers,' evacuating the Word of its offence in order to win the applause of men, we fall under the condemnation of being unfaithful stewards of the mysteries of God.

BRUNNER singles out five chief scandals of Christianity in his book. Let us study three of them.

[1] S.C.M.; 8s. 6d. net.

The first is the scandal of a historical revelation. The gospel is tied to history—to what happened in a tiny land of the Middle East in the years A.D. 1–30. How can such an event (says the modern man) be the one infallible clue to the meaning of God and life and human destiny? How can something occurring in time and now lying in the remote past reveal eternal truth and have absolute value?

Modern man relucts at the very idea that the years A.D. 1–30 should be (as Barth puts it) 'the era of revelation and disclosure.' Therefore he wants a religion of immediacy, *i.e.*, some kind of mysticism or another. What answer can we Christians make to this? To the objection, Why this stress on historical revelation? we may answer generally, Because only there do we find Divine revelation. The God whom we trust is the One who can only be found in Christ. To those who would like a religion of immediacy, we may reply: religion of that sort can never deal with the problem of sin and guilt. Only Christianity tells how God has bridged the chasm which man's sin and guilt have made between himself and God. And to the question, Why should the Son of God become man in A.D. 1–30? we may retort with another question, Why has God made this world and not another one? Really, we misconstrue and misunderstand the sovereign God if we imagine Him to be Prime Minister in a super-democracy whom any Tom, Dick, or Harry may call to account. Let us remember that we are living not in a democracy but in an absolute monarchy.

Another thing modern man finds scandalous is the doctrine of original sin. He would like to think himself innately good. His moral pride recoils from Christianity's talk about guilt. He would like to blame his imperfections on his animal ancestry. He believes that somehow he is divine.

But the gospel cannot tolerate this:

'Tis the faith that launched point-blank her dart
At the head of a lie—taught Original Sin,
The Corruption of Man's Heart.

The gospel teaches that man is a creature (not a god), a creature of a unique kind, 'made in the image of God.' Yet there is in him something sinister that contradicts God's will, and it is spiritual, not physical. It is sin, the rebellion of man against God, man's unholy craving to be himself a god. This irrationality in him affects the whole of his being; and it is both act and condition. Pascal was right when he spoke of the 'grandeur and misery of man.' Man is a *roi dépossédé*, a creature standing in a unique relation to God yet defying Him. And for his 'misery' neither education, nor philosophy, not technocracy can provide a cure. Only the gospel can do that; for it both uncovers man's desperate need and for his healing offers him God's grace in the Cross of Christ.

The Cross? This is a third great stumbling-block for the modern man. He cannot away with the idea of the need for Christ to die in order to reconcile men to God. Æsthetically, he may find the Cross (as Goethe did) revolting: it is just ugly. Or he may take the view of Heine, '*Dieu pardonnera. C'est son métier!*' But to see the Cross as in any sense an exhibition of the wrath of God is just an outworn anthropomorphism. Yet this (says BRUNNER) is because he does not know the separating power of sin and guilt, and because he has forgotten that if God is love, He is *holy* love and cannot palter with sin. If modern man saw the Cross aright, he would see it for what it truly is, the place where God's holiness and mercy meet and man is offered forgiveness. Guilt, though the modern man does not acknowledge it, is the crux of our human predicament. It is the deepest of all our human needs, and the Cross deals with it. Before modern man stands the choice: either to recoil in horror from its scandal or to accept it thankfully and find in it the incredible mercy of God.

Must then our presentation of the gospel be wholly scandalous? Have we not been told again and again that the gospel is Good News? Yes truly, it *is* Good News; but only for those who are not 'full of themselves'; only for those who are ready to be humbled by it that God, through that very humbling, may exalt them.

It has often been pointed out that the social sciences are at a disadvantage, as compared with the natural sciences, in that they are unable to subject their theories to experimental verification. Nevertheless society is sometimes the field of undesigned experiments, and we in this century have seen one such experiment whose results are profoundly significant.

Until 1917 the Communist could set his theory over against current practice and contrast the anticipated bliss of the golden age to come with the stark realities of Manchester in 1844 or St. Petersburg in 1905. After 1917 his theory began to be tested in Russia, and, though thirty-four years is a brief period in the history of any society, yet it may be long enough to show the trend of an experiment. Is a report upon it now possible? The author of this authoritative book—*A Commentary on Communism*[1]—the Rev. Edward ROGERS, M.A., B.D., believes it is, and, making every effort to be dispassionate and to let Communists speak for themselves, he sums up thus: 'The conclusion to which our whole survey compels us is that the trend of events in the Soviet Union is, so far, leading unmistakably away from the avowed goals of Communist theory. . . . Voltaire's comment that the Holy Roman Empire was an agglomeration that was neither holy nor Roman nor an empire comes forcibly to mind; for it can be said with even greater accuracy that Soviet Communism in 1950 is neither Soviet nor Communist.'

What has happened in Russia, however, is not only a test of the Marx–Leninist theory: it has a bearing on every theory based on shallow and unrealistically optimistic estimates of man. Dreams of the perfect society have haunted men since classical times; but, wherever the Christian tradition has remained strong, such dreams have been pinned down to earth by the religious convictions that absolute power cannot safely be entrusted to sinful men; that, though the social order can be and ought to be improved, it cannot be perfected by unregenerate men, for among the wages of sin is social imperfection. Unregenerate man, however, persists in believing that he can realize the perfect society of his dreams. Generation after generation thrills to the call of some Utopia, believing that all that is needed is more inspiring leadership and more zealous efforts and perhaps one more revolution, and then all will be well. 'Communism is the mirage of our generation, the quick way to the Earthly Paradise which leads in fact to the slave-labour camp.'

Why do things always go wrong? Men have separated the Earthly Paradise from the Celestial Paradise and, letting the latter fade from sight, have concentrated on the former, assuming that political and economic problems are merely political and economic and that man without God

[1] Epworth Press; 17s. net.

is capable of solving them. That way lie wasted agony and sad frustration—and all because men have refused, in their pride, to face the fact that what hinders the perfect society is finally the wickedness of the human heart. The matter is summed up in a word of Karl Marx himself which the author effectively quotes on his title page. 'Original sin is everywhere at work.'

But while the result of the great experiment of our times, in which Lenin and Stalin have carried further and further a materialist, non-moral and scientific analysis of man and society, has been to confirm the Christian estimate of man and to show the superiority of the Christian temporal-eternal approach to reality to the Communist temporal approach, that is not to say that the Christian can feel superior about it. The long story of man's search for a reasonable order of society is itself a proof of the inadequate witness of the Church. Many false trails, including the Communist one, would have been avoided if the Church had both preached and lived the full gospel. If Marx's words 'Original sin is everywhere at work' give the Christian a comfortable feeling of being right, there is another saying of Marx that convicts him of dire shortcoming. 'Philosophers have only interpreted the world differently: the point is, however, to change it.' Have we Christians been so intent on proving our philosophy and theology right that we have neglected our own sanctification, the redemption of society and the evangelization of the world? When we can show more life-changing and world-changing through the grace of God and not the ingenuity of men, the wind will be taken from Communism's sails. In our author's words, 'It may be, that if the Christian takes his gospel sufficiently seriously to bring it with informed conviction to the realms too long abandoned as "secular," the politician, the scientist, and the philosopher will take it seriously, too, and the end of the wilderness journey be in sight.'

It remains to be said that there is much more in this able commentary both for the specialist and for the general reader than we have space to indicate. The author has a clear style and a real gift for the illuminating phrase. His book, with its extensive index and ample documentation, is worthy of its place in the succession of the Fernley–Hartley Lectures.

The Mind of Christ

X. Why Jesus Feared the Pharisees

By the Reverend Harold G. Newsham, M.A., Hartford, Conn., U.S.A.

'Feared,' that is, in the sense that their convictions and spirit crucially opposed His own. Had they prevailed as the Way, the Truth, and the Life, the gospel would have been still-born.

Before coming to closer grips with the causes of this 'fear,' the following points demand consideration. First, was it not Pharisaism, rather than Pharisees—the system, not persons—Jesus condemned? Many an individual Pharisee was 'not far from the Kingdom.' To many an individual Pharisee Jesus was drawn on sight. How could it be otherwise with One who never labelled men by the barrel-load, but looked upon the heart of each, one by one?

Secondly, it must not be supposed, as Bertrand Russell, C. E. M. Joad, and others have done, that this 'fear' drove Him who taught us to be loving and merciful to desert His own principles. Surely love must have many weapons in its armoury. Herein it differs from sentimentalism. Love can be indignant. Love can wield a rod. Love cares deeply and passionately for Truth. It cares even more, were this possible, for Love. It was because Pharisaism was the deadly foe of Love that Jesus denounced it unsparingly. Yet it was also because He cared greatly for the Pharisees themselves that He spent Himself in the endeavour to open their blinded eyes. Irony, sarcasm, pleading, caricature, parables, invective—all alike were manifestations of loving and acute concern. It was only where Jesus realized there was no possibility of response He was silent. Pearls, He said, are wasted on swine.

Thirdly, this concern of Jesus for the Pharisees is, in reality, the mark of His appreciation of their great possibilities. The paradox of the situation is that Jesus in several respects was nearer the Pharisees than to any others of His time. This is the truth to which apologists for the Pharisees have rightly and helpfully called our attention. It was a noble motive that was their driving power, the passion above all else to learn God's

will and obey it. Moreover, they were, in principle, the progressive party in Judaism. They recognized that the Torah required interpretation and application in changing times and circumstances. Therefore the Halachah, the Tradition, in intention was excellent. The reactionaries, the fundamentalists, were those who demanded the Law and nothing but the Law. Unfortunately, the Pharisees had failed to draw the true inference. 'Juristic exegesis' (J. S. Stewart, *A Man in Christ*, 90) had produced an ever increasing mass of rulings regarded as equally sacrosanct with the Law, no matter what the ridiculous triviality of the Scribal judgment. There did not lack, however, Scribes and Pharisees who could still see the wood from the trees and whose attitude to legal scrupulosity and hair-splitting was akin to that of Jesus. It may well be, therefore, that the 'fear' of Jesus for the Pharisees was that of One who saw the good going to waste and who longed to reclaim it. The fact that it was one of the straitest sect of the Pharisees who became the most outstanding of the apostles is profoundly suggestive.

Fourthly, these considerations make the attempts of certain scholars, in their solicitude for Jesus, to excise the sharper of His denunciations from the records, as needless as they are in any event vain. No doubt, in this as in other matters, later first-century circumstances did to some extent influence the narrative, especially in regard to the actual episodes and sayings which came to be preserved. No one can be certain that every single adjective or epithet is authentic. But the clash with Pharisaism is basic in the Gospels. The Crucifixion is the culmination of a bitter conflict waged on several fronts, and reported therefore (T. W. Manson, *The Teaching of Jesus*, 41) from various angles in the Synoptic sources. The dramatic difference in life and outlook which Saul of Tarsus confessed after his conversion and ever warned the Hebrew Christians in their own experience against minimizing, when all allowance is made for a convert's tendency to extremism, confirms the Synoptic record that between Pharisaism and the gospel there existed an appalling gulf.

Lastly, in these preliminary considerations, Pharisaism is hydra-headed. It is of every age. It is not Pharisees only who are Pharisaic. 'What error, what fatal tendency, of ancient Israel has the New Israel not reproduced and exemplified in its turn?' (Curtis, *Jesus Christ the Teacher*, 237). So we should study Pharisaism to be warned, and to be ourselves redeemed from its insidious and ever active poisons.

What, then, was there in Pharisaism to cause this urgent fear and uncompromising antagonism in Jesus?

(*a*) Its ideal of separation: of exclusiveness. In origin, a splendid attempt to safeguard home and patria from the corruptions of heathenism, it had come to demonstrate how lilies, when they fester, are ranker far than weeds. The outcome was lovelessness. In personal relations it led inevitably to an ever diminishing circle of those with whom the saints might have dealings, and an ever increasing multitude of those beyond the pale, the touch of whose cloak was contamination. And in national or racial relationships it involved the attitude not inaccurately described by Kipling as contempt for all lesser breeds without the Law. Hence pride, self-righteousness, and icy indifference were some of the psychological mischiefs of essential Pharisaism. Jesus' teaching and conduct scandalized the rigorist at a hundred points. He mixed socially with sinners. He envisaged the Gentiles streaming into the Kingdom from the north and the south, the east and the west. T. W. Manson (*ib.*, 242) has made the suggestion that the very word 'apostle' in the New Testament was deliberately adopted as the antonym of 'Pharisee.' Saul and Barnabas were 'separated' by the Holy Spirit; but it was a separation 'unto,' not simply a separation 'from.' The Apostle identifies himself with the last, the least, and the lost; even as Christ Himself was 'one with' us to the uttermost, bearing our sins in His own body on the tree. The Pharisaic ideal was detachment. That of apostleship, attachment. Alas, that Pharisees still masquerade in Christian guise.

(*b*) Its legalism. In these days when it is the fashion to believe all things can be ours if only right institutions are established around us, and sufficient legislation enacted, rather than to pray for a right spirit to be created within us, a study of Pharisaism may yet become the fascinating subject of trade union and bar parlour discussions! For Pharisaism was an all-out attempt to govern life by code from the cradle to the grave. It had a rule of thumb for every conceivable situation and circumstance of the day. The result was disastrous. Conscience perished as men ceased to listen to any living voice of God but sought it in the mountainous mass of the 'bindings and the loosings' of the Scribes. Discrimination vanished as rules, regulations, prescriptions, 'verbotens,' piled up like Pelion on Ossa, all equally sacrosanct. 'He who lightly esteems hand-washing will perish from the earth.' All spontaneity of action, all immediate manifestations of love and sympathy, kindness and selflessness, were strangled. And, since it is no recent thing to compound for sins we are inclined to by damning those we have no mind for, the Pharisee had ample opportunity for such moral escapism, virtuously spotting the splinter in his neighbour's

eye, complacently unaware of the beam in his own.

Between salvation by law and salvation by inward transformation through the Grace of God there is a gulf whose width cannot be exaggerated. The Pelagian controversy was not shadow-boxing. Conformity to code can never yield goodness. The one thing needful is the good 'will.' And this cannot be willed. It is the gift of Grace. To 'as many as received him, to them gave he power to become.' We can will, with the Pharisee, to conform to the law requiring us to go even the one mile. But the spirit which can prompt us to go eagerly the second mile is beyond the Pharisaic realm of discourse. Yet this is the righteousness for which God looks in His children; it is of such His Kingdom consists.

It is evident that if Jesus had been but another of the prophets, a second Jeremiah, the clash between Him and Pharisaism would have been acute. But when, in various ways, He claimed to be more than a prophet; when His humble ministry, His interpretation of Scripture, His refusal of the anticipated Messianic rôle wherein Israel's physical enemies would be the target for to-day, His concern with publicans and sinners, with lost sheep and prodigals, with—forsooth—towels and basins, was alleged to be the Kingdom being disclosed before their eyes, it was not to be borne. 'Away with him.' 'Blasphemy.' In the ultimate issue, as Floyd V. Filson reminds us (*The New Testament Against Its Environment*), it was this personal claim of Jesus which was crucial. For the claim—let any, who think theology is in an ivory tower, note well—was fraught with consequence of utmost significance for the whole range of life, whether personal or public.

Literature

THE REALM OF REDEMPTION

A MOST stimulating and informative book has just been published by the Epworth Press under the title, *The Realm of Redemption* (15s. net). The author is Dr. J. Robert Nelson, A.B., B.D., of Urbana, Illinois, U.S.A., and the theme of the book is well described by the sub-title, 'Studies in the Doctrine and Nature of the Church in Contemporary Protestant Theology.' An interesting Foreword is contributed by Professor Emil Brunner. Dr. Nelson explains that, finding that Protestant Christians have long suffered from geographical, linguistic, and denominational isolationism, he has attempted to bring together the views of the leading theologians and churchmen who belong to many communions and speak several tongues. The result is by no means a mere summary. On the contrary, Dr. Nelson's views can be clearly seen in the evaluations he makes of the different views outlined. The net has been cast very widely indeed. The Bibliography covers twelve pages, and it is clear that the author has read carefully and sympathetically the many books he cites. What must strike any discerning reader is the ease with which he handles so large a theme. He gets quickly to the heart of the books included in so wide a collection, and states both sides of the issues raised with understanding and penetrative insight. The consequence is that the busy student and minister is brought into touch with many contemporary studies bearing upon the Church, under the guidance of a master of his subject.

Among many themes treated are The Origin of the Church, its Roots in Israel and in The Teaching of Jesus; The Church and the Holy Spirit, including a valuable note on *koinonia*; The Church's Relation to Christ; The Word of God as the Church's Authority; The Sacraments and the Ministry; Salvation in the Church; The Church's Essential Unity; and The Church and Eschatology. What more can one desire? Especially interesting and discerning in treatment are Dr. Nelson's discussions concerning the 'visibility' and 'invisibility' of the Church and its 'apostolicity.' On the former topic he writes: 'It is not consistent with Christian ethics to regard a certain man as being *only* a good soul, or *only* a material body. The whole man is both, and is so to be known and understood. So it is also with the visibility and invisibility of the Church.' The apostolic function of the Church 'has depended wholly upon the preservation of the Word of God, the Gospel of Jesus Christ known to us in the apostolic Scriptures and the preaching.' In addition to these larger questions Dr. Nelson has contributed valuable discussions on the use of such words as *soma* ('body') and *pleroma* ('fulness') in the New Testament. We could wish that he had pondered more fully J. A. Robinson's important note on the latter, and interpreted it in the active sense of 'completion,' but on such points differences of opinion are perhaps inevitable. It is safe to say that no more comprehensive book on the Church has been published in recent times, and that its influence is bound to be fruitful in bringing together

Christians of different communions who long for a closer unity of the Body of Christ, which is the Church. VINCENT TAYLOR

THE ACTS OF THE APOSTLES

The Humanity Department of Aberdeen University has probably done more for New Testament studies in the last fifty years than any other classical department in Britain. The contributions of Sir William Ramsay and Professor Alexander Souter are well known. Now, another Aberdeen classical scholar, Mr. F. F. Bruce, presently Head of the Biblical Studies Department in Sheffield University, has put all divinity students in his debt by his commentary on *The Acts of the Apostles* (Tyndale Press ; 25s. net).

The book was needed. ' It is a long time,' says Mr. Bruce, ' since a one-volume commentary on the Greek text of Acts has been published, neither too technical nor too popular for the requirements of ordinary students.' His book admirably fills the gap. The encyclopædic ' Beginnings of Christianity,' from which incidentally Mr. Bruce has drawn wisely, is far too big for the ordinary student. The much smaller commentaries by Blunt, Findlay, and Browne, though excellent for the Greek-less, hardly meet the need, say, of students going forward to a B.D. This new book does.

The Introduction of some fifty pages handles, with terse adequacy, all the salient problems of authorship, date, text, etc. The evidence, both external and internal, points to ' the beloved physician ' as the author ; and the medical terms found in the book can be used to support this conclusion. If nobody can be dogmatic about the date of Acts, Mr. Bruce, like Harnack, clearly would prefer an early one, being quite unpersuaded that Luke had read—or misread—Josephus. The speeches in Acts are not free inventions but summaries which probably preserve the gist of what was said by Peter and Paul (Paul's Areopagitica, *pace* Norden and Dibelius, being no exception). After two able chapters on the sources and the style of Acts, Mr. Bruce turns to consider Luke's purpose in writing volume two (being unconvinced that he ever thought of a trilogy). That he had an apologetic aim is freely admitted ; that he sought to produce an *eirenikon* between Peter and Paul of the Tübingen sort is emphatically denied. The short but excellent discussion of the text shows that Mr. Bruce is with Ropes and against Clark on the value of the Western readings.

Then follows the Commentary in which the WH text is split up into short paragraphs for detailed comment. He apologizes for ' the elementary character of many of the grammatical notes,' but says that ' it is evident that the linguistic knowledge of many students falls far short of their general intellectual equipment.' The present reviewer confesses himself very grateful for this feature of the book, as also for various felicitous quotations from the Greek poets. He is glad also to have the textual evidence (especially the readings of P45) so neatly and tersely set down. Finally, he rejoices that Mr. Bruce, himself a convinced Christian, has not allowed a needless scepticism to vitiate his interpretation of Acts. What theological comment there is in the book is relevant, positive, and penetrating, and the style is always simple, lucid and readable. Here, in short, is a volume which, in spite of its price, all who love the Acts of the Apostles should buy and study.

A. M. HUNTER

DREAM AND REALITY

It is doubtful whether this ' Essay in Biography,' as the author calls it—*Dream and Reality*, by Nicolas Berdyaev (Bles ; 30s. net)—will be illuminating as regards the very considerable volume of Berdyaev's published works. It certainly clarifies his fundamental religious, philosophical, and political views, taken piecemeal, but whether the reading of it will make possible a fuller appreciation of his teaching as a whole, which, it must be confessed, is not easily grasped, remains uncertain. He himself claims in advance a general absolution from all charges of inconsistency by saying that his thinking proceeds on different levels, and that contradictions are inherent in the very nature of the philosophy which he professes. It is a dangerous defence, and has wrought havoc in many systems of philosophy, notably those which show the explicit or implicit influence of Eastern thinking, as Berdyaev's does, and also those of the type of modern existentialism, of which Berdyaev proclaims himself an adherent, although at the same time he hints that it is not so modern as it thinks it is.

The very title of the book is significant, and as, sometimes fascinated and sometimes repelled, we turn the pages of *Dream and Reality*, we are made repeatedly aware of Berdyaev's foundational teaching that the actual world we inhabit should be regarded, with a growing intensity of conviction, as of the nature of a dream, symbolical of something beyond itself, and that the Reality—and the salvation of our souls—is to be reached through this discovery. The real is the transcendent which is above, below, and beyond time. In reaching this reality we reach God and the truth of the Incarnation, because in the depths of the human we discover the Divine, and it was the humanness of God and

the divinity of man which Jesus Christ came to reveal.

Christianity is primarily, according to Berdyaev, a doctrine of realization rather than of forgiveness of sins, for he thinks that constant emphasis on the sinfulness of man is a suggestion that God is not sufficient for the completion of His creation.

The essence of human aspiration is, or ought to be, the assertion of freedom, expressing itself in creative activity, with the possible accompaniment of ecstatic communion with the Divine. So Berdyaev is constantly in revolt, theoretically perhaps most of all against idealism of the Hegelian type as being too static to symbolize the character of God, who *is* freedom and can be reached through the free activity of man. Berdyaev is in fact opposed to all abstraction and generalization, and the aim of his autobiography is not chronicle or reminiscence, but the discovery of the meaning of his own life in his own concrete predicaments. Similarly, he holds that more philosophy is to be found in modern novels, especially those of Dostoievsky and Tolstoy, than in systematic speculative treatises. He confesses that he is inclined towards an almost Buddhistic detachment, but, although he is all along hampered by his eschatological bias, he modifies this detachment by actual and practical acknowledgments that life must be lived in two spheres, the inner and the outer, and that one can never avoid obligations to the community. He is particularly severe upon the Russian intellectuals in the closing decades of the old régime, who, he alleges, confused life with literature, and were amongst the chief causes of the Revolution, simply because they did nothing. In this connexion he has a most interesting comparison between the French and Russian Revolutions; in the latter the cultural leaders were farther separated from the mass of the people than in the former, and so their cultural idealism failed to prevent the materialism of the actual movement. There is also a wholly admirable discussion of the relation between nationalism and universalism. He thinks that between the Wars Western Europe went altogether mad in the direction of nationalism, but he would fain discover a universalistic saving grace in the nationalism of Russia. He is totally opposed to those who from outside would interfere with Russia's destiny, but he was, in the end, not altogether happy about the direction of policy in his own beloved country. To the last he maintained his independence. Almost his concluding sentence declares, in special reference to the Soviet Government, 'Man ought not to accept any government whatsoever unconditionally, for that is tantamount to slavery; man ought not to bow before any power whatsoever, for that is tantamount to renouncing his freedom'—a characteristic pronouncement, epitomizing Berdyaev's philosophical and religious, as well as his political, attitude.

W. S. URQUHART

TIME AND MANKIND

The title of this book—*Time and Mankind*, by Dr. S. G. F. Brandon, M.A. (Hutchinson; 18s. net)—is comprehensive and slightly vague, but the author gets down to concrete and useful treatment of certain periods of world history, and interprets the prevailing views in a well-written book, almost overwhelmingly annotated and showing evidence of wide reading. The approach to time is a fundamental problem for human beings, and Dr. Brandon has attempted to gather together the attitudes of different millennia and races and discern their significance.

The essence of primeval history is, he thinks, a belief in the possibility of a ritual perpetuation of the past, and this idea is further developed in his discussion of the Egyptian and Mesopotamian attitudes, the former being an attempt to defeat time and also to find a basis for personal immortality, and the latter a somewhat meaningless resignation to the recurrences of history. Two chapters on Hebrew ideas of history form a substantial core of the book, and we are given an excellent conspectus of the development of Hebrew thought, emphasis being laid on the choice of the people by Jahweh, with the resultant philosophy of history which employed the teleological motif, and laid the foundation of a tendency which has persisted to the present day. The results of recurrent failure in the response of the people to the purposes of Jahweh led to the gradual widening of the conception of purpose beyond nationalistic limits and the emergence of eschatological ideas. Greek and Roman reactions to time are treated mainly by contrast to the Hebrew. It is contended that the Greeks always refused to modify facts to harmonize with eschatology, and that their veneration of past heroes lent dignity to an existing order rather than inspiration for purposeful development. The external success of the Romans also made dependence on the future seem less necessary than to the Hebrews, and their reference to the past, as exemplified in Virgil's *Æneid*, was rather a literary device than an historical dynamic.

The author's account of the origins of Christianity is exceedingly interesting, but not quite convincing. He concentrates attention on the struggle, as he envisages it, between Pauline doctrine and the traditional Jewish Christian attitude, and his handling of the theme seems to

betray a slight bias against historicity. He holds that the attempt to bring unity into Christian belief led to an over-emphasis upon the historical basis, but he thinks it a pity to exaggerate and perpetuate this tendency, as the craving for historicity was not so intense in the early Christian centuries as in later times. Yet he finds his main clue to the history of the Christian centuries in the doctrine of the 'godly remnant,' whereby the Christian Church became heir to the philosophy of history indicated by the Hebrews, and greatly deepened and enriched this. Dr. Brandon closes on a rather sombre note, regretting the weakening of belief in cosmic purpose and individual immortality, and discussing suggestively the causes of this. But he is convinced that the hope of the future lies in a re-emphasis on the innate teleology of human nature and a recognition that this implies a metaphysical and religious background. His main plea is for a reinterpretation of the historical basis of religion, with a full admission that changing necessities must lead to alteration in the picture of the past which we cherish, without diminishing its essential truth. On the whole, his view of history comes very near to that expressed in a recent article by Professor John MacLeod, who says: 'It is when we acknowledge that time can be only a partial container of eternity, that our filling of time retains a healthy greatness.'

The book is more historical than philosophical, and a larger infusion of metaphysics into such a profound discussion of the relation between time and eternity would have been an advantage. It is a little surprising also that in such a wide-ranging discussion no reference is made to the contribution of Indian thought to the understanding of this fundamental relationship.

W. S. URQUHART

In *Nervous Disorders and Religion* (Allen and Unwin; 9s. 6d. net) Professor John G. McKenzie, M.A., B.D., D.D., has to remove certain antagonisms before he gets going on his main subject. In his conception of basic human nature he is definitely opposed to the Freudian and instinctive attitudes, which are apt to view the elements of human nature as if they had independent rights. He urges that, on the contrary, we must from the very first admit the activity of the self working towards the establishment of a harmonizing end, and we must also appreciate the uniqueness of every individual. In the progress towards maturity biological ends are gathered up in personality ends, the chief of which are the need for affection and the need for status. The latter, of which he gives a most excellent analysis, is comprehensive in its implications for the development of human character both in advance and decline. A long chapter on Spiritual Healing, which is rather vague and leaves us with the impression that the author has not quite made up his mind on the subject, precedes the concluding and most important chapter on the particular subject suggested by the title. Dr. McKenzie shows the possibly evil effects of religions of law and religions of authority, and, in contrast, unfolds his main thesis that nervous disorders can be combated, not by a prohibitive or bullying conscience, but by a striving towards wholeness. This *nisus* is the image of God in the soul, and its persistence shows that religion cannot be dismissed as merely a subjective projection. The tables are neatly turned on Freud and his school, by the suggestion that the intensity of their campaigning is really a tacit admission that religion has an indefeasible place in experience, and its recurrent emergence is a testimony to the ontological status of the human individual. Bertrand Russell's plea for the steadying influence of philosophy ought really, the author thinks, to be connected up with religion, provided the latter is of a non-dogmatic character and enshrines the moral striving for the common good. This endeavour, however, cannot stop short with the community, but implies a belief in the character of the whole which we call the universe, especially in the Divine response to the need for love and all that this involves.

A Foreword to the Old Testament, by the Rev. H. St. J. Hart (Black; 10s. 6d. net), is attractively written, in a confidential 'I to you' style. Its sub-title, 'An Essay of Elementary Introduction' indicates modesty on the part of the author, but not mock-modesty. Mr. Hart is a Don, a Fellow of Queens' College, Cambridge, and a University Lecturer in the Faculty of Divinity. To profit from his book one need have no initial knowledge of the subject, but those will gain most from it who have a fair education. There is nothing that is new in the book, but the old is presented in ways quite out of the ordinary. Mr. Hart is fully aware that 'the Wellhausen hypothesis' is under fire in these days, but it is 'still the position from which Old Testament teachers to-day must start,' and it is on the advice of the late Professor S. A. Cook—who was bound by no rigid academic formulæ—that he has 'kept the main critical position as it is.' Not until the last chapter do J, E, D, and P make their appearance. What Mr. Hart does insist upon is that his readers shall read the Old Testament while they read his book. 'Here is enough to guide us in our reading of the Old Testament. The good rule—to read with attention, sympathy, and imagination—must be

BROOK LIBRARY

translated into action. Forewords, introductions, commentaries, which seek to make dark places light and difficult passages plain—these belong not to the essentials so much as to the aftercourses of Old Testament reading. . . . When my attention is strongly engaged (the reader should say) let it disdain alike to turn aside to the name of Driver or Wellhausen. I will read on through brightness and obscurity, seeking only to preserve my comprehension of the broad line of the sermon, psalm, or story. . . . Then when the fascinations of novelty have ceased I will attempt exactness and read the commentators.' An excellent Postscript to a very interesting book.

The Making of a Nation, by the Rev. H. D. S. Sweetapple, D.D. (Church Book Room Press; 2s. net), is a running commentary on the Books of Exodus to Deuteronomy. The author treats the narratives as history, just as they stand, and even supplements them with such legends from Josephus as that Moses 'led an expedition against the Ethiopians with great honour and success and was at one time the most popular man in Egypt.' But the experiences of the Israelites 'are not recorded as history only. They are full of lessons of high spiritual, typical, and eternal value.' It is these 'lessons' that Dr. Sweetapple is most concerned to convey to his readers, and he makes them the more interesting by notes on the local colour and background of the stories.

The only fault of *The Purpose of Jesus*, by Dr. E. L. Allen (Fellowship of Reconciliation; 5s. net), is that the title, which is also the heading of the first chapter, gives little indication of the scope of the book.

Dr. Allen is a Biblical and theological scholar: he is also keenly alive to the movements and problems of this age; and he frequently contrives to bring the insights of the one sphere to bear upon the other. That is another way of saying that this little book is rich in seed-thoughts for sermons.

Especially in the two more difficult final chapters, headed respectively 'Society' and 'The World,' there is also much to challenge and stimulate others than preachers. Take two examples at random. 'Circumstances have long conspired to develop in the working class an ethic of solidarity, while the distinctive ethic of the middle classes has been one of personal liberty and initiative. We have arrived at a time in our history at which a fusion of these two is called for.' Again, 'The Communist is convinced that the powers that govern history are working for him, but he does not leave them to take their course. He throws himself wholeheartedly into the struggle now. So the Christian must combine the assurance that Christ is Lord with the passion to make him Lord.'

A Bibliography for the Use of Teachers of Religious Knowledge, third and revised edition 1951 (Institute of Christian Education; 2s. 6d.; to Members of the Institute, 1s. 6d. net), is an extremely useful production. It takes all the main spheres of religious and theological knowledge and lists the most useful books in them. The books are classified as suitable for various ages and for various purposes for the teacher. The list is thoroughly up-to-date and is amazingly comprehensive. It will be of the very greatest use not only to teachers, but to students and to ministers and to laymen who wish to keep themselves abreast of the best that scholarship can offer. At a time when books are so expensive no one can afford to buy the wrong ones. This list is the almost perfect guide for building up a personal, a school, or a church library. Its compilers will be rendering a real service if, in the years to come, they keep on issuing revised lists to include the important new works which will emerge.

The Sunday School To-Day, by the Rev. Rupert E. Davies, M.A., B.D. (Methodist Youth Department; 5s. net), is a most comprehensive and useful treatment of the work of the Sunday school. Mr. Davies defines education as 'the total development of a child as a spiritual being in a community,' and he goes on to say that specifically Christian education 'takes as its ultimate aim the reconciliation of the child to God through Christ, his incorporation thereby into the Body of Christ, which is the Church, and the integration of all his activities, interests, qualities, and knowledge with the truth and life which are in Christ.' Mr. Davies quotes a saying of John Wesley regarding the importance of seizing educational opportunities: 'Every voluntary blockhead is a knave. He defrauds his benefactors, his parents and the world; and robs both God and his own soul.' There is no department of Sunday school life and work which this book does not illumine; but Mr. Davies has specially illuminating things to say of Worship, things which are true not only in the Sunday school but in any place where men and women meet to worship God. 'Three things are required of us when we worship God; that we should offer to Him the whole of ourselves, that we should offer it in the best way that is open to us, and that we should be utterly obedient to His Word that comes to us.' 'Once a congregation has turned into an audience it has ceased to worship.' 'When we feel that "we have got

nothing out of " a service it is always because we have put nothing into it—made no offering to God, but simply tried to use Him for the satisfaction of our own needs; and God cannot be used, He can only be glorified.' This book combines the soundest practical common sense with a real inspiration and challenge to all who teach.

Principal John Baillie's discourse to the British Association last August on *Natural Science and the Spiritual Life* has just been published by the Oxford University Press at 5s. net; and many will desire to see with what humility and honesty and courage he used a great opportunity. He makes the point that it is the Christian doctrine of Creation, subordinating Nature to the Divine will, that made possible the scientific approach to Nature as something to be studied objectively, and even mastered by the human will. For the pagan, Nature was something Divine or self-explanatory, to be worshipfully approached.

While the modern pagan, without this reverence, is motived by mere curiosity or the desire to serve utilitarian ends, a purely positivist science, though for a time a desperately dangerous tool, would wither away for lack of any speculative interest.

Dr. Baillie asserts that man transcends Nature, having qualitative perceptions of values that lie beyond scientific study. He then brings his discourse to a close with Tennyson's well-known aspiration,

> Let knowledge grow from more to more,
> But more of reverence in us dwell.

The Meaning of the Psalms, by the Rt. Rev. Mr. C. M. Chavasse, Lord Bishop of Rochester (S.P.C.K.; 2s. 6d. net), has as its sub-title ' Short Introductions to the Psalms of the Psalter.' Dr. Chavasse feels that ' Just as congregations cannot be expected to profit by the Lessons read in Church, unless they know what they are about; so a few words of explanation are often necessary if the singing of the Psalms is to be an intelligent act of worship.' Each Psalm is given a title and the ' Introductions ' average about six lines each. They partly explain the situations which occasioned the Psalms and partly their place in Anglican devotion. To take one example: ' Psalm xv. The Gentleman's Psalm. The question and answer of this, " The Gentleman's Psalm," emphatically declare that only those who fulfil their duty towards their neighbour can enjoy fellowship with God. Likewise, it " is required of them that come to the Lord's Supper " that they " be in charity with all men." ' There is also an Index to the Psalter ' Arranged as a Companion to the Prayer Book.'

Yet another book, *Hymns of the Temple*, comes from the indefatigable pen of Professor Norman H Snaith, D.D. (S.C.M.; 7s. 6d. net). It consists of an Introduction to the Psalter, under the headings (*a*) Its Place in the Bible, (*b*) Its Compilation, (*c*) Its Poetry, (*d*) Recent Developments in its Study, together with expositions of five Psalms, numbers 42–43, 44, 46 (Korahite), and 50, 73 (Asaphite). In his introductory section Dr. Snaith now appears ready to come to some sort of terms with Mowinckel's theory about the ' Enthronement ' Psalms. He is also sympathetic towards Mowinckel's theory of the magical origin of many of the Psalms, a theory which Mowinckel himself, in a massive volume on the Psalms (' Offersang og Sangoffer '), just published, seems greatly to have modified in deference to his colleague Harris Birkeland.

Dr. Snaith's expositions are in his characteristic vein of scholar-preacher. No writer on the Old Testament is better able than he is to combine academic scholarship with homiletical exposition. What he says is not always strictly relevant to the text with which he is dealing, and the title ' The Wrong Turning,' given to Ps 44, is not a very convincing description of the theme of the Psalm itself. But what he says about the theme is very relevant, both to Old Testament religion and to much of the Christian life of to-day. No one reading Dr. Snaith can fail to hear the accents of the Methodist preacher, and it is chiefly for its evangelical concern that the book will appeal to its readers.

There is a touch of sadness about the publication of *The Ethiopic Version of the Song of Songs*, critically edited by the Rev. Hugh Craswall Gleave, M.A., B.Litt. (Taylor's Foreign Press; 17s. 6d.). Mr. Gleave died suddenly in 1948 at the early age of twenty-eight. He was one of Oxford's most promising students and one of the few scholars in this country with a knowledge of Ethiopic. The publication of this, his submission for the B.Litt. degree, has been undertaken partly as a tribute to his memory and partly as ' a contribution to the urgently needed scientific edition of the Ethiopic Old Testament.' The Ethiopic text is accompanied by a translation and notes. The Ethiopic version of the old Testament is based upon the Septuagint. In Mr. Gleave's judgment the Greek codices which have contributed most to the Ethiopic text are Alexandrinus and Sinaiticus. The text given in the present edition is ' an attempted reconstruction, as far as possible with the materials available, of an average text of the first recension.' The little book contains a short Memoir of the author by Professor G. R. Driver, whose judgment is a sufficient guarantee of its scholarship.

The Textual Critic in the Pulpit—I

By the Reverend Roderic Dunkerley, B.A., B.D., Ph.D., Kelvedon

This title may appear to some readers an unnecessarily provocative one. 'Why introduce such matters into the pulpit at all?' it may be asked. 'It is bad enough when the so-called Higher Critic gets loose amongst us, with all sorts of uncalled for remarks about two Isaiahs and four documents underlying the Pentateuch; if another creature of the same type, very probably of German extraction, is also going to invade our sacred spot, is life going to be worth living? Is preaching going to be possible at all? Will there not be too many doubts and difficulties, problems and perplexities, for us to be able to get on with our job? Why worry us like this? Why not leave us alone?'

A personal experience may help to supply the answer. Many years ago as a young and inexperienced preacher I found myself in a strange pulpit, the pulpit Bible of which did not contain the text I had chosen for my sermon! The words I wanted were—'Lord, what wilt thou have me to do?' (Ac 9^{6}), which do not appear in the Revised Version. How I escaped from the embarrassment is neither here nor there, but I learned then what I had only dimly glimpsed before—that there are different versions of the Scriptures which differ not in translation only but in text also to some extent, that some of these differences are of considerable interest and importance, and that it is necessary to make up one's mind which version one is going to use and why. I have never been caught napping again in this respect, and I have found the questions involved both fascinating and profitable to the work of preaching and teaching Christian truth.

The very existence of the Revised Version then raises the question we are dealing with here. And there are other ways in which it is also brought to our notice. Has Moffatt any right to introduce into his translation such changes as he does in Lk 17^{10}—where he omits the word 'unprofitable'? There are two versions of the Lord's Prayer in the Authorised Version—which should we use? Why actually do we always use yet another version which is not in the Scriptures at all? Why does the Church of England use quite a different version of the Psalms from that in our Bible—so that, for example, if we are worshipping in an Anglican church and the Psalm chances to be number 14, we have to sing several verses which do not occur in the Biblical version of the Psalm?

There is clearly then no question of our obtruding the 'oppositions of science falsely so-called' into realms from which they ought to be excluded. Whether we like it or not the issue already and constantly confronts us. The textual critic has already invaded the pulpit. Even in the Authorised Version there are more than thirty places in the New Testament where doubt is expressed in the margin as to the correct text—as, for instance, Lk 17^{36} where the margin says, 'This verse is wanting in many Greek copies.' Not only so, but long before King James's version was made, long before there was any English version at all, preachers were compelled to take cognisance of these things. In the fourth century Ambrose and Augustine discussed the fact that the story of the adulteress (Jn 7^{53}–8^{11}) was absent from many manuscripts of the Gospels, and gave it as their view that scribes had omitted it lest their wives should think they could sin with impunity!

Now, of course, I am not suggesting that the technicalities of textual criticism should be dealt with in the pulpit, but in view of the variations in text introduced into the Revised Version and other modern versions it does certainly seem right that the ordinary working preacher should be given clear and adequate help on the matter. And in view of the fact that another version is now in process of being prepared with official backing, the same question will undoubtedly arise again and the need for clarity and guidance be increased.

We may quite naturally begin with the Revised Version. There is no need at this late hour to discuss its merits and demerits as a whole. But the fact that after seventy years it has clearly failed to win the love of Christian people or to come into general use in the churches is sufficient proof that something was wrong somewhere. We may or we may not go so far as Dean Burgon who called it 'the most astonishing as well as the most calamitous literary blunder of the age,' but we must surely wish that the new undertaking may be safeguarded from some of the errors of the old.

It is with the text only we are here concerned, and we confine our attention to the New Testament. The science of textual criticism had

travelled far since the days of the early seventeenth century. A much greater number of manuscripts and other textual evidences were available in 1870–80 than in 1605–11, and their relationships were very much better understood. Changes in the text therefore had to be made, and many that were made certainly do lead us nearer the original form of the text. But one may wish that greater care had been taken to explain these matters to the general reader. Burgon was very scornful of the many marginal notes : ' Undeniable at all events it is that the effect which these ever-recurring announcements produce on the devout reader of Scripture is the reverse of edifying, is never helpful, is always bewildering.' I am very much inclined to agree with him, and I feel that we have here one of several reasons for the failure of the Revised Version. Many people felt they were losing loved passages and others found a sense of uncertainty creeping upon them, and neither emotion was conducive to affection for the book. The point may well also have a bearing upon the unfortunate decline in Bible reading in this country, though of course many other causes have operated also.

Now, some of the textual changes in the Revised Version were certainly necessary, but it must be seriously questioned whether others were so. Criticism has developed considerably during the last seventy years, and it may well be that some of the decisions of 1881 will be reversed in the new version now being made.

The Revisers' Committee was undoubtedly dominated by Westcott and Hort, but the theory of the history of the text on which it was commonly led under their influence to act was by no means a final theory ; it is now usually held to require correction in certain important respects, one result of which is that a number of words and passages relegated to the margin must now be reconsidered.

The theory of Westcott and Hort assigned undue importance to the two famous fourth-century MSS. known as the *Sinaiticus* and the *Vaticanus*. Indeed their regard for the latter was so great that the Dean of Rochester remarked wittily that it was time the cry of ' No Popery ' was raised ! The form of text found in these two MSS. was entitled ' Neutral,' the suggestion being that it was an uncorrupted form, unconnected with any particular locality, in contrast to the ' Western ' and ' Syrian ' forms with their many conflations, interpolations, and other errors.

But a great many important discoveries of MSS. have been made since this theory was formulated. There is the oldest Syriac copy of the Gospels, discovered by Mrs. Lewis on Mt. Sinai in 1892, probably preserving a second-century form of text. And the famous Chester Beatty MSS. (1931) —not quite a complete New Testament, but a hundred years older than the *Vaticanus*. And the Koridethi MSS. which are thought to give a very early type of text used in Cæsarea, though they themselves date from the ninth century.

These discoveries and other new material have occasioned much enquiry and discussion, and have brought about an entirely new situation from that in 1881. Westcott and Hort's ' Neutral ' text is now generally regarded as an early type of text current in Alexandria—a good and pure text certainly (as would be expected from the tradition of scholarship there) but by no means impeccable. Canon Streeter, in his great work *The Four Gospels*, argued that there were five principal local texts current in the second century—at Alexandria, Cæsarea, Antioch, Rome, and Carthage. He considered that the text of Alexandria might on the whole be deemed the best, but ' no MS. and no line of textual tradition is infallible, and it will not infrequently appear that the true reading of a particular passage, lost at Alexandria, has been preserved in one or other of the rival texts.'

This statement of his position perhaps sounds a little more precise than Streeter would have desired—and certainly needs some modification in view of more recent study of the question. The following words of Sir Frederic Kenyon may fairly be taken to represent the modern verdict. ' In the first two centuries this original text disappeared under a mass of variants, created by errors, by conscious alterations, and by attempts to remedy the uncertainties thus created. Then, as further attempts to recover the lost truth were made, the families of text that we now know took shape. They were however nuclei rather than completed forms of text, and did not at once absorb all the atoms that the period of disorder had brought into existence.'

Now of course the weighing of evidence for and against different readings is a highly intricate matter and not one in which the non-expert—the ' textual critic in the pulpit,' shall we say—has much status. But there are certain critical principles which are generally accepted and used by textual critics of all ancient writings, and amongst them we find that reference is constantly made to ' probability.' After marshalling all the witnesses available—MSS., versions, patristic quotations, and the arguments of scholars—we do not take a vote and allow the majority to decide ; textual criticism is not a democratic science ! A seventh-century MS. may faithfully reproduce one of the second century no longer extant and be far more valuable than one of the fifth century—or twenty-one. Recourse is therefore frequently made to what is called ' internal criticism.' We

ask: Does general probability point in one direction rather than another? Does one reading appear more likely in view of its agreement with the author's style? Does one appear to have arisen from another through some misunderstanding? And so forth. This cannot of course be regarded as giving certain and unassailable results, but it is astonishing how far it often does carry us. And it is a matter in which the non-expert has a right to an opinion, so long as he remains open-minded and undogmatic. So we get back again to the pulpit.

One amusing illustration from outside the Bible may quaintly illustrate the point. I have before me on my desk two copies of *The Pilgrim's Progress*. In the story of the escape from Doubting Castle, one copy reads: 'the lock went desperately hard,' and the other: 'the lock went damnable hard.' Which is the original reading and which has been altered? Did Bunyan write 'desperately' and some modern editor change it to 'damnable' for some inexplicable reason? Or did he write 'damnable,' using the word without the unpleasant aroma it has acquired nowadays, and someone alter it in order to avoid hurting susceptibilities and to remove a stumbling-block from the path of youthful readers? There can surely be no question what the answer is.

In view of all this it seems eminently reasonable to examine the text of the New Testament again, or at least to consider a few important passages, and to ask whether the verdict of the Revised Version upon them is likely to stand. We wait with interest to see what the new version will do with them. Meanwhile we may form our own opinion, and the results may not be without value for our task of preaching.

I propose in a subsequent paper to discuss three classes of passages as follows:

(1) Those where the Revised Version differs from the Authorised in text, and where this revised reading seems probably to be correct.

(2) Those where it again differs, but where there seems good ground for questioning the judgment of the revisers.

(3) Those where both versions agree about the text, but where there is some reason for thinking that both are wrong and that their text is not the original and correct one.

Vital Messages of Great British Writers

II. Joseph Conrad—Apostle of Loyalty

By the Reverend Albert D. Belden, D.D., London

It was not until he was twenty-one years of age that Conrad learned to speak English, and a French writer, Paul Veléry, has told us that he 'spoke English with a dreadful accent.' Yet he became one of the finest English writers of all time—a singular performance. George Gissing wrote in 1902: 'Read Conrad's new book. He is the strongest writer, in every sense of the word, at present publishing in English. Marvellous writing. The other men are mere scribblers in comparison. That a foreigner should write like this, is one of the miracles of literature.'

Certainly if you want to see what a language can do, in describing not only storms at sea, but storms in the human soul, Conrad is your man. Especially would I recommend him to those who 'write where many read, and speak where many hear.' The average person has an extremely poor idea of what sheer language can accomplish, and a course in Conrad would increase greatly the average person's reverence for words. This is one of the highest values of reading.

His full name was Joseph Teodor Konrad Korzeniowski—he was born in Russian Poland in 1857, his father being a Polish patriot whose whole life was given to revolt against Russian domination. One of the valued relics of Conrad is a photograph of himself as a little boy, inscribed on the back 'To my dear grandmama, who helped me to send presents to my poor papa in prison, a Pole, a Catholic, a gentleman, July 6, 1865.'

The influence of his father was fundamental to Conrad. He has told us much about it in his book, *A Personal Record*. The sufferings involved, the wretchedness of exile plus the nobility of the cause, bred in him the sombre realism with which he ever after looked out upon life. Yet it also preserved at his heart that high sense of the call of duty, the demand for loyalty, which he was to interpret with such vivid eloquence and clothe with such romantic beauty.

When Korzeniowski died, the city of Cracow gave him a hero's burial and bestowed the freedom of the city upon his son.

The glimpse of Poland given to us in this deeply human record has special interest just now. Conrad was enraged when certain critics of his first novels explained his talent in terms of the

Slav temperament. He insisted that the Slav soul was abhorrent to the true Pole. Poland derived its soul from Italy, France, and England —had a tradition of democracy, a chivalrous code of morals, a deep respect for the rights of individuals. Neither he nor his father were revolutionists, he protested—the Polish revolt was a patriotic rising against foreign tyranny. Let us hope that this Poland of Conrad's young dreams may yet return.

At seventeen Conrad went to Marseilles, drawn by a curious desire to become a sailor. At twenty-one he came to England, learning the language first from North Sea fishermen. He studied for the British Mercantile Marine and secured a mate's certificate. Then for twenty years he followed his profession. He makes one of his characters say, 'A sailor finds a deep feeling of security in the exercise of his calling. The exacting life of the sea has this advantage over the life of the earth, that its claims are simple and cannot be evaded.' Conrad was always deeply proud of his record as a seaman, glad to the depths of his soul that he had been judged a good sailor by his fellow seafarers. It was perhaps one of the most solid rewards that ever came to him.

It was his long voyages to the South Seas that provided him with that richly stored memory of adventures, outcasts, traders, sailors, rajahs, types of all kinds—Dutch, German, Negro, Chinese, Malayan—upon which to draw in the second remarkable career that life was to afford him.

It is perhaps a reflection of the profound sympathy with exiles, engendered by his early life, that his choice for a first story fell upon an outcast, Almayer—the half-caste Dutchman. 'If I had not known Almayer so well,' Conrad says, 'I would probably never have had a line put in print.'

He became Captain Korzeniowski, and then suddenly left the sea. He indulged a boyhood passion, long delayed, for exploring on land. And again we seem to see fate at work as it was when it took him to the sea. It was to the Congo he went, and there the sea-captain perished and Joseph Conrad, the writer, came to life.

He simply lost his health. He returned gouty, fevered, disabled, utterly unable to resume his sea-faring. Realizing he was in for a new way of life, Conrad finished *Almayer's Folly* and began *An Outcast of the Islands*, and got married. He married Miss Jessie George, and there is no volume about Conrad quite so intimate and moving as her book, written after his death, *Joseph Conrad, as I knew Him*.

Conrad was a long time winning any great popularity, and whilst his wife denies that he ever allowed it to be a burden to him, it is more likely that he tried to hide his anxiety from her. For example, in 1909 he wrote to John Galsworthy, who had become a great friend, 'Excuse this discordant strain; but the fact is I have just received the accounts of all my publishers, from which I perceive that all my immortal works (thirteen in all) have brought me last year something under five pounds in royalties. That sort of thing quenches that *joie de vivre* which should burn like a flame in an author's breast, and in the manner of an explosive engine drive his pen onwards at thirty pages an hour.' Crippled with rheumatism at the time, he never relaxed his good craftsmanship.

It was out of such heroism that those brilliant books took their rise. All his life was one of exacting and painful toil. He died in 1924, suddenly of a heart attack. The whole of the previous day he had spent at his desk.

It is worth while studying Joseph Conrad's face in one of his best photographs. With its smart imperial beard it might fit perfectly Cutcliffe Hyne's lively sea-faring character, Captain Kettle—but note the deep lines of suffering at the temples and in the cheeks. It is an intensely spiritual face with a look of indomitable courage in the fine dark eyes. It is the face of a man for whom Duty, Loyalty, Steadfastness were final words.

Lord Jim is Conrad's most typical work and embodies powerfully his message of 'Loyalty' as the supreme virtue. *Lord Jim* has the advantage of containing nearly every distinctive feature of Conrad's genius. It is tortuous in the extreme, twisting and turning, sometimes even running backward, a trick of style which increases almost unbearably the emotional suspense in which the reader is held. The story turns on the incident that ruined Lord Jim. He is an officer on board a vessel rotten with age—*The Patna*—plying between Eastern ports, carrying eight hundred Indian pilgrims, going to Mecca. On the voyage one night the ship suddenly strikes some floating wreckage and a hole is made in her diseased hull and she springs a bad leak.

Suddenly at this point the story jumps a month, and Jim and his fellow-officers are on trial and about to lose their papers and their jobs. What happened was this. Jim was sent to examine the damage and found the forecastle more than half full of water. On returning with the news he found the second engineer was ahead of him with it, shouting at the top of his voice to the captain, 'My God! that rotten bulkhead will give way in a minute and the damned thing will go down under us like a lump of lead.' The captain was so incensed at this informing of the whole ship that he knocked the engineer flat on to his back. The officers took fright and began to get the

ship's boats lowered. Jim, whose whole instinct was to stand by the ship, thought at first they were simply taking precautions. Meanwhile pounding upon his brain was the constant thought 'Eight hundred people and only seven boats. Eight hundred people and no time.' Then suddenly he discovered they were bolting from the ship. Anger, dismay flooded his mind.

It is here that Conrad's genius begins to show you a man bedevilled—everything happens to make clear thinking on Jim's part as difficult as could be. The sleeping pilgrims must not be awakened, the night is black as pitch, the terrible blow may fall at any minute. Amidst all the horror of piled up incident there came a moment when the captain and other officers had got their boat launched and cried to Jim to 'jump.' Bewildered in mind, worn out with emotion, he seemed to feel the ship sinking beneath his feet and he jumped. The most fatal thing he ever did.

Yes, they got away all right and were picked up and they told their own story of the loss of *The Patna*. But *The Patna* wasn't lost! It somehow kept afloat and was discovered by another vessel —adrift with eight hundred souls on board and no officers!

It mattered little to the rascally skipper and the other men who were of the type, mean and unscrupulous, who could always get jobs of a kind, but for Jim—'one of us' as Conrad describes him—a gentleman following the profession of the sea with its high code of honour, it was miserable ruin. The others bolt from the trial—only Jim stays it out, finding a savage delight in punishing himself, yet inspired too by the courage that could never run away again. After the trial Jim, utterly ruined in reputation, takes a job as stores manager on Patusan in the Malay Archipelago. He comes amongst a miserable crowd of natives, exploited by a villainous Rajah and unscrupulous Europeans, as a god of springtime—alert, energetic, intelligent, and knowledgeable, used to controlling men and searching always for a chance to make good and prove his loyalty to duty and his fellows. He gets his opportunity and gives his life as the price of his redemption.

Conrad's supreme moral interest and purpose is what gives his work a unique value—he is the apostle of the supreme virtue of loyalty. In Lord Jim we see the agony of a soul that has been self-betrayed into disloyalty to itself. To live without honour is unbearable to Jim.

In *Victory* we see an insignificant cheap little Londoner of a woman leap into paradise by an act of superb loyalty to the man she loves but cannot understand.

In the *Typhoon* the amazing grit by which Captain McWhin remains loyal to his ship, in spite of the peculiar horrors of that terrific voyage, stirs the reader to the depths of his soul.

This is Conrad's teaching. Life and the Universe for him is a stupendous enigma, a complete riddle, but every man has something quite close to him to which he is bound in some way—by his pledged word, by the call of duty, by the love of his heart, by the witness of the integrity of his own soul. To that thing he must be loyal and in that loyalty is his only salvation.

This is what he himself wrote about it: 'Those who read me know my conviction that the world, the temporal world, rests on a few simple ideas; so simple that they must be as old as the hills. It rests notably among others, on the idea of Fidelity.' 'The world of men can be stable only through loyalty.'

One last point. Conrad indicates rather than makes explicit in his books that it is our duty to enable one another to be loyal by our ready and encouraging fellowship. It is significant that as a motto for the book *Lord Jim* Conrad chose a saying from Novalis: 'It is certain that my conviction gains infinitely, the moment another soul will believe in it.'

Since the loyalty for which he pleads is the soul of every other virtue, of every one of the Ten Commandments, for example, and certainly of Love, the eleventh, we may say that in forty-two stories Conrad made pictures of one of the finest sayings of Shakespeare:

> . . . to thine own self be true,
> And it must follow, as the night the day,
> Thou canst not then be false to any man.

In the Study

Virginibus Puerisque

Joy

By the Reverend C. M. Hepburn, B.D., Crieff

'Good tidings of great joy.'—Lk 2^{10}.

Joy is a word which always crops up at Christmas-time. We're told of 'good tidings of great joy.' Or there's a grand Christmas hymn nearly every one knows, which says, you remember,

> Good Christian men, rejoice
> With heart and soul and voice!
> Now ye hear of endless bliss:
> Joy! Joy!
> Jesus Christ was born for this.

Now, strange to say, in the three letters of that little word JOY there is wrapped up the whole secret of it.

J first of all most naturally suggests Jesus. Possibly you never thought what a joyless world we should have without Him. Possibly you never thought what a difference Jesus makes. One for whom Jesus made everything different was a dear old man whose name was Phillibus. Phillibus was an Egyptian fellah or peasant. Phillibus had heard people speaking of some one called Jesus. So his curiosity was aroused and, having sold his little all, off he went to Cairo to learn more about Jesus. In Cairo he came under the influence of a very fine minister, a Canon, finally decided to become a Christian and, although disowned by his family, came forward and was baptized. Afterwards, as the two were standing in the vestry, the Canon asked him,

'Phillibus, what does the world look like to-day?'

And, in spite of all he had given up, Phillibus said with a glad smile, 'I think that I never saw it before. It is as though before to-day I had been living all my life down a well.'

Phillibus would have been able to sing with understanding your hymn,

> If I come to Jesus,
> He will make me glad.

Yes, coming to Jesus and putting Him first, that's the first part of the secret of JOY.

After J now, the second letter in that little word JOY is O. O will stand for Others. At Christmas we all like doing something for others and we find such a lot of joy in it, don't we? I once saw a letter that a little chap sent to Santa Claus. It said,

'Dear Santa,

> I know you are very kind. I wonder if you would give me a sledge and a new game; and a nice perfume sprayer for Mummy; and perhaps something for Daddy. And if you can't get anything for them then would you give me a little money, because I would like to buy something for them.'

I was told that little fellow's chief concern was the latter part, the thrill of being able to buy something, not for himself but for his parents. I'm sure you often feel that way too. At Christmas so many of your plans and ploys are centred on others and you get a thrilling payment in joy out of the pleasure of giving to them. Only why not continue the Christmas spirit all the time and so always win that joy?

Now a word about the last wee letter of JOY, which is Y. It may stand for You. I'm perfectly sure of this that always putting yourself first and foremost is not the way to joy at all. It's the thing to do to destroy joy. Somebody said that 'Selfishness is Public Enemy Number 1.' It's profoundly true. It's the utter selfishness of so many people and so many nations that creates so much of the misery, havoc, and unhappiness in this earth of ours. So supposing Christmas did no more, it does teach us something of real value in reminding you and me to concentrate a little less upon ourselves.

Such are the three secrets then of true JOY, putting Jesus first, secondly being mindful of others, and finally perceiving that the surest way to miss true joy is just to think of nobody but yourself.

Far Away Places

By the Reverend W. R. Torvaney, M.C., M.A.,
St. James Rectory, Aberdeen

'The earth shall be full of the knowledge of the Lord, as the waters cover the sea.'—Is 11^9.

A prophet called Isaiah spoke these words over two thousand years ago, and we are still trying to spread the knowledge of God in far away places (of course you all know the song *Far Away Places*). It is because of the people who live there that you sometimes present your pennies and sing your hymns. Many of you have friends or relations in far away places.

But we are also concerned about the people in these countries who have not heard about Jesus. So we give what we can to support the men and women called Missionaries who tell the story of Jesus to them.

But why do we attempt this? That's a long story. It begins with the instructions of Jesus Himself before He went away. He told the disciples to go unto all nations and preach to all people. Notice *all* people—not just a few in Palestine. Well, I would like to show you the *magical* way God has helped us.

Imagine a big chart on the wall, neatly divided into twenty sections, and each section is called a century, a hundred years. At the very top is written the Birth of Christ and all the years are called years of our Lord. For the first thousand years the Christian religion struggled to keep alive. The next five hundred years are the Middle Ages and the rest may be called Modern Times.

Now, two wonderful things appeared at the end of the Middle Ages. They were *The Magic Needle* and *The Magic Letters*.

The Magic Needle was the needle of the magnetic compass which showed where North was and enabled men to discover new lands. White men took everywhere the news of Jesus Christ. The Needle helped Missions to spread.

The Magic Letters were wooden or metal letters invented by a man in Germany called Gutenberg. When they were dabbed on ink you could *print* the same letters many times. Caxton in England showed that it was possible to print books.

In this country the first books to be printed on a large scale were the Holy Bible and the Book of Common Prayer.

Even the little ones can surely see how the knowledge of Jesus Christ must have spread as a result of these discoveries. Ships sailed the sea bearing books about Christianity. Yet men still had a wicked desire to fight and kill each other. They went far away to make themselves rich with newly found treasures. In this land of ours men fought against each other because they did not agree about religion. However, a faithful few did not give up hope. In 1698 the S.P.C.K. was founded and later the S.P.G. and the Church Missionary Society, and these were not the only Societies.

In course of time the Missionary Churches grew up. Still the work went on in fresh countries and all the churches at home helped with men and money. Africa, India, China—our men went there. But we have not done with our idea of God's Magic. In the last sixty years we have had three new inventions. Here they are—*The Magic Vapour, The Magic Wings, The Magic Voice.*

The Vapour is petrol vapour. As you all know the internal combustion engine runs on petrol vapour and drives cars, buses, and lorries. The world to-day moves on wheels. The Wings are aeroplanes. They are dependent on petrol, too, and it is possible to fly all over the world, so the gospel message can be carried very speedily to remote places. The Voice is wireless. You see a shiny box with black knobs on it. You switch on the current and you twiddle two knobs and you may hear some one speaking in Paris or Philadelphia. It is almost the most wonderful thing of our age.

Often the wrong use has been made of these wonderful inventions. Horrible men have spoken on the wireless to twist the minds of people so that they deny God and do evil. Yet, in India a missionary's car can go over thousands of miles of rough road every year to tell people about Christ. In South Africa planes make it possible for the missionaries to minister to many congregations. Motor caravans cruise in Western Canada so that Sunday lessons can be given to children in lonely farms.

Now just chalk up on your minds two things—*God's Magic* and *Far away Places.* Give all you can. Remember in your prayers, children, not just yourselves but the people you'll never see in 'far away places.'

The Christian Year

CHRISTMAS

Peace

BY THE REVEREND JOHN R. GRAY, B.D., GLASGOW

'Glory to God in the highest, and on earth peace good will toward men.'—Lk 2^{14}.

What *are* we to make of Christmas this year? How can we sing 'On earth good will and peace' in such a world as ours? It is easy of course if we just ignore the world and treat the Christmas story as a kind of pleasant myth. It will enable us to escape for a little from the harsh realities of life. There are those who 'enjoy' a Christmas service much in the same way as they enjoy a pantomime. It represents for them an escape into a world of agreeable phantasy. It gives them a refreshing—even if very temporary—change.

But that doesn't help much, does it? Besides, if there is any point in the Christmas story, it lies just in this, that it tells of God facing the hard, stark brutalities of the world. It was not a particularly nice stable in which Jesus chose to be born or a very peaceful age or a happy country. Yet He did choose there and then to be born—not once upon a time in a Never-never land but in Bethlehem of Judaea in the days of Herod the King. This has every appearance not of phantasy but of down to the earth—literally down to the earth—realism. If God thought that the angel song was relevant at such a time and in such a place we are hardly justified in assuming its irrelevance for us. Let us not then run away from reality to the Christmas story. Let us rather run towards reality—in all its stark, harsh desperation—with the Christmas story in our hearts and on our lips. Let us take the evening paper with its headlines of war and war preparations, with its screaming news of hate and fear and murder and cruelty and wrong and ask if the Christmas gospel has anything to say about it all. Let us confront the headlines of the news with the headlines of the gospel.

The first conclusion to which we shall be apt to come is that the Christmas message of peace and good will has no real relevance in such a time as ours, except perhaps as a might-have-been. There is no sign of peace and little evidence of

good will. The angels were wrong, it would seem. If Christ meant to inaugurate a period of perpetual peace on the earth, then He has had no sort of success. Christianity has failed. Nor does it help to plead that it has never been tried. Part of any good doctor's duty is to induce the patient to follow the course of treatment he prescribes. It is nonsense at any rate to speak of the gospel as a kind of patent medicine. It is not a prescription or an experiment. If it is anything, it is a fact. Has this fact had any effect on the real world? Has the coming of Christ brought peace on earth and good will?

Even if at first glance the answer might seem to be 'No' that it has had some effect few will deny. In the sphere of personal relationships, for example, the number of estranged friends and relations who have been reconciled at Christmas is legion. Moreover, nearly every good cause in the world looks for its support to Christian people moved by the Christmas spirit. Almost every movement for the alleviation of human misery—the abolition of slavery, the relief of the sick and the protection of women—owe their origin to the leaven of the gospel. In the sphere of child-life especially, the fact of the coming of Christ as a child has had a powerful influence. Albert Schweitzer in Africa has still to fight to prevent twins from being destroyed at birth and John Foster tells that in parts of China a baby girl born to a poor family is simply 'put out.' Such things once taken for granted are unthinkable for those who have ever heard of Christianity.

There has even been some modification of the worst features of war itself. In the last two Wars every nation agreed—in principle at any rate—about the humane treatment of prisoners-of-war—a great advance even on Old Testament times. Poison gas was not used in the Hitler War although every belligerent country had stocks of it. Some respect is showed to the Red Cross—a significant symbol.

Moreover, there has been created a bad conscience about war in general. No nation now blatantly advocates it as an instrument of policy. It is realized that peace is right and we all feel uneasy about even the most 'just' war. If all that, and much more, has been accomplished by the impact of Christ on the consciences of men, it is fair to hope that the day may dawn when war itself will be only a shocking memory.

Ah! but when? What of us and of our children in this atomic age when our homes and women-folk are as likely to be victims as fighting men? If peace on earth be present only as a faint hint, if it is to come only in a thousand years, what use is it to us as our hearts contract in fear and pity? Besides, is there time? Can the world as we know it last that long? Despite the amelioration of the behaviour of the nations at war in some directions, war has become a global thing, of terrifying frequency. The race with disaster is on and we want to win it now. Yes! but do we want to win it enough?

Think of it in this way. There is peace in heaven. There is war on earth. Why? Is not this the reason? In heaven all worship and adore the Eternal God. He is the centre of every heart and life. They agree because they agree in giving God the first place which is His right. On earth there is war because men worship themselves. So long as you are your god and I am mine, there can be nothing but dispeace, war to the death between us. Gods never could agree or idols.

So long as my class and its interests come first with me, the class war will not end. So long as it is my country, right or wrong, strife and bloodshed shall not cease from the earth. When in olden times the rightful king was banished, it was not long before civil war broke out between the competing usurpers to the throne. The world is in a state of perpetual civil war because we have banished the King of all the earth and each of us seeks to reign in His stead.

So it was. So it must ever be had not One come from heaven whose joy it was to do the Father's will; who did not waver in His allegiance or falter in His obedience even when the shadow of a Cross loomed near. 'Nevertheless not as I will but as thou wilt.' So the peace of heaven came to earth in a single human life and the tragic tradition of man's self-centredness was broken. One life was lived and one death died to the glory of God in the highest and in one human heart was a peace that could not be taken away.

So was planted on earth the mustard seed which shall grow till its blessed shade covers all mankind. So was pioneered the way which you and I may find through Christ, the way to peace of heart in submission to the will and purpose of God, in a life lived to His glory. As that peace comes into our hearts this Christmas it will spill over into our homes, and amongst all about us in our distressed world. As Christ, born anew in our hearts, drives out self, we shall have—amidst all outward distresses—the peace that passeth all understanding. So we shall be enabled to do as much as in us lies to bring to full fruition even here on earth, in this our day, the peace which the angels promised so long ago.

The second part of our text is dependent on the first part, for it is only as we give glory to God in the highest that we can look for or expect on earth peace, good will toward men.

SUNDAY AFTER CHRISTMAS DAY

Travelling Light

BY THE REVEREND ARTHUR A. COWAN, D.D., EDINBURGH

'Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.'—Ph $3^{13f.}$.

One year goes and another comes to remind us that we are moving on in time and to ask us whether we are moving on in truth. We should not 'stay-put' in our religion and presume that we have gone far enough to have a secure position. Pascal wrote of 'the too common error among Christians to believe that there is a measure of perfection sufficient for safety, beyond which it is not necessary to aspire. It is an absolute evil to stop at any such point, and we shall assuredly fall below it if we aim not to advance higher and higher.' That is so. It is fatal to suppose that we have traversed sufficient of the Christian terrain to be acquainted with the lie of the land and to know our way about and to imagine that we have appropriated enough of Christ to find out what it is like to be a Christian. Did we come to any such premature conclusion, whatever saving experience we have had would slip away, because we cannot keep any possession unless we keep it up. How easy it is for a pianist to get out of practice and forget all that has been learned! To stop is to drop. St. Paul did not tell himself that he had grasped enough of Christ to be in harmony with Divine reality and to have right relations with God. No, he was eager to grasp more and to travel on to the enlargement of vision and character offered by Divine love. He was resolved to win the further insight and mastery held out to him. Kierkegaard says, 'The Knight of the Infinite must complete the movement of faith.' That was why the Apostle kept stepping out and going strong for the goal. 'I press toward the mark for the prize of *God's upward call* in Christ Jesus.'

'Forgetting those things which are behind.' Do not misunderstand. This is the season when we should remember old friends, pay debts of kindness, and gratefully recall the health, love, and laughter with which we have been blessed beyond our deserving. It would be graceless to forget these sweet bounties of Providence or to forget our spiritual heritage—the faith and the faithful to whom we owe so much. But people are too apt to remember what should be forgotten and to be brought to a standstill in the Christian race by the burden of such remembrance. 'The year is going, let him go,' sang Tennyson, lest some recollections should weigh us down and delay us. In Charles Morgan's novel, *The River Line*, Mairi, the heroine, said of Heron, the buoyant young officer who had escaped from the Germans and contacted the French Underground Movement, 'He gave a lift to the heart, because he travelled light, hoarding nothing.' Heron was cheering company, because he did not harbour any memories which would impede or harass. He did not carry any load on his mind which would entangle and exhaust him, but went along with a free stride which made one happy to see. If the Knight of the Infinite is to complete the movement of faith, he must travel light, and so arrive at the larger understanding and effectiveness to which God calls him. 'Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of God's upward call in Christ Jesus.'

Take an instance of the sort of memories which overload and retard us. Charles Dickens told in a letter of four old ladies living in Switzerland on a small annuity who were brought to a stop by some books of their deceased father, about fifty volumes which would only fetch a few shillings at an auction sale, and yet they were a fatal encumbrance to these sisters. 'For thirteen years, they have wanted very much to move to Italy, as the eldest old lady says the climate of Switzerland doesn't agree with her, and preys upon her spirits, but they have never been able to go because of the difficulty of moving the books. Two of the sisters died in the firm persuasion that this precious property could never be got over the Simplon without some gigantic effort to which the united family was unequal. The two remaining sisters live, and will die also, in the same belief. I met the eldest—evidently drooping—yesterday, and recommended her to try Genoa. She looked shrewdly at the snow that closes up the mountain prospect just now, and said that when the spring was quite set in she would certainly try that place if they could devise any plan in the course of the winter for *moving the books*.' 'Moving the books!' These sisters had been put out of action by worthless lumber of recollection, rooted in futility by old junk. How pathetic to let such disabling heirlooms from yesterday shut one out of a better to-day and a still better to-morrow! And yet it is not merely quaint old ladies who forfeit the higher possibilities ahead by refusing to forget those things which are behind. Too many people are loth to part with obstructive memories. Why don't they discard demoralizing recollections which tie them down to some undesirable spot, and learn to travel light? How else can they be Knights

of the Infinite who complete the movement of faith?

Look at some of these books of the bygone which hold us back and keep us in misery. A man's progress may be arrested by the recollection of his former virtues and sacrifices. Has he not done his bit, and would it be reasonable to expect any further devotion from him? Gratifying reflections make him complacent and self-satisfied, and he becomes smug and static in character. He has retired from the quest and the battle, no Knight of the Infinite is he, because he does not travel light, but is so weighed down by his record that he sits still instead of pushing on to what God proposed for him. According to Professor Butterfield, 'There is one sin that locks people up in all their other sins, and fastens men and nations more tightly than ever in their predicaments, namely, the sin of self-righteousness.' You do not expect any improvement from the type of person who never apologizes but is always on the defensive—you expect further deterioration. A man is halted and pulled down by self-praise, as the four old ladies were over-loaded with relics which got in their way.

But if a man can be bogged up by self-justification, he can also be bogged up by self-despising. Perhaps the poor soul is discouraged as he looks back over the Old Year. The books of remembrance may accuse him or mock him with his broken vows, his forsaken ideals, his scamped duties, and remind him how his special faults have beaten him and now laugh at his attempt to beat them. They taunt him as if he were a helpless slave of his besetting sins, and suggest that his prayers and endeavours will not get him anywhere. Well, is he going to put up with these reproachful records of the sorry past which block his aspirations and prevent his soul from getting on with its pilgrimage to something more worthy? Is he resigned to his ignoble days because he supposes these books of past defeats and falls cannot be removed? No, never! He cannot believe that he is pinned down finally by the neglects and disloyalties of the Old Year. He refuses to stick in the mud. He hails the New Year as a new opportunity, another chance, a fresh start, because he has confidence in a God of forgiveness, who has cast all his sins behind his back as an account that is settled.

> Just as I am, though tossed about
> With many a conflict, many a doubt,
> Fightings and fears within, without,
> O Lamb of God, I come.

The Divine mercy relieves us from the guilty weight and enables us to travel light as Knights of the Infinite who can complete the movement of faith. It is the reconciling power of Christ that rescues us from the fate of the four old ladies who fretted themselves to death. We do not stand still in self-pity but go forward in self-surrender to Him that we may explore His promises and resources and arrive at what Divine love has prepared for every believing heart. Our eye is on the goal, the satisfying destination, where we can be crowned with victory—why then should we remain victims, kept back and held down by books of reproach? 'All I ask—the heaven above and the road before me.' 'Forgetting those things which are behind' in the Old Year, 'and reaching forth unto those things which are before' in the New Year, 'I press toward the mark for the prize of God's upward call in Christ Jesus.'

Again, the books which immobilize us may be resentful feelings, the recollection of some slight or injury which has so hurt us that we feel sick of everything and every one. A man may so brood over the wrong which he thinks has been done to him, he may be so embittered by some relative or neighbour or competitor who has played him false, that he blinds himself to higher claims and misses many opportunities of seeing God and seeing others as they really are. Volumes of painful remembrance distract his attention from the insights and inspirations which are waiting for him to come on. He is no longer a Knight of the Infinite completing the movement of faith; because he does not travel light, he cannot forgive or forget, he cannot discard the books of resentment which clog his progress. He is sharing the sad fate of the four old ladies, when there would be a rewarding future and brighter prospects if only he would let old enmities die. When Mr. Churchill went to Moscow to establish better relations during the War, he was entertained to dinner by Marshal Stalin, and the conversation turned on British intervention in Russia in 1919. Mr. Churchill admitted that he had taken an active part in that intervention, and when the Marshal smiled amicably Mr. Churchill asked, 'Have you forgiven me?' to which Stalin replied, 'All that is past, and the past belongs to God.' That looks as if Stalin intended then to scrap the hampering books of resentment and leave past antagonisms behind. It was the only way to save the situation.

We say good-bye to the Old Year by committing ourselves more thoroughly to Christ. That is how to make the New Year a growing experience of God, a new discovery, a fresh victory, instead of a repetition of old frustrations, the same wicked muddle over again. We must be out for the prize, the bigger disclosure of truth and the more dynamic morale God means to bestow, if we are

to escape the penalty of the four old ladies who were banished from their finest dreams by a bundle of disabling memories. All crippling recollections must be discarded, and we must travel light as Knights of the Infinite who are resolved to complete the movement of faith and to grasp the magnitude of what God offers in Jesus Christ. 'Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of God's upward call in Christ Jesus.'

EPIPHANY

They Followed a Star

BY THE REVEREND STUART W. McWILLIAM, M.A., S.T.M., ABERDEEN

'Now when Jesus was born in Bethlehem of Judæa in the days of Herod the king, behold, there came wise men from the east.'—Mt 2^1.

Who were they, these wise men? What were their names? From what country did they come? We do not know. Many are the legends which have gathered around them with the passing of time, but they are only legends. This thing we do know. They followed a star and it led them to Bethlehem. In some far-off distant land the news of the coming of Christ came to them in the shining of a star. Were there not perhaps others who saw that star but did not follow it? Others who held back for fear of the hazards of the journey, who would not leave home and friends? We do not know, for the men who are remembered are the men who follow the star, those who ignore it are forgotten. And we do well if we follow the star of God's guidance when it is revealed to us. Surely there is no greater tragedy than this, that a man should see the star and fail to follow it, that a man should reject the light which God has given him for his guidance. Yet there are young men and women to-day who are deliberately ignoring the challenge to follow the highest. Are you one of these? Then I charge you to think seriously of what it means. Do you want to live with the second best? Do you think that you will ever be at peace within yourself if you do this thing? Follow the star. It may lead you through some rough and dangerous country, but it will lead you home.

> To an open house in the evening
> Home shall all men come . . .
> To the place where God was homeless
> And all men are at home.

To Bethlehem and Christ. These were wise men. We have forgotten their astrology, we remember only this, that their journey ended in Bethlehem where they paid homage and worship to the Christ. What were they seeking, these men? They were seeking wisdom, perhaps they were also seeking power, certainly they were seeking to pierce the mists which envelop human destiny, and they found their answer at Bethlehem.

1. *They sought the Highest.* Firstly, then, I think we can say that they sought the highest. And their search led them to Christ. We have, I am sure, all met really fine men and women who could not, for one reason or another, accept the Christian faith. Often we have wondered at such folk, felt that they should be Christians, that they were not far from the Kingdom of God, that, indeed, they were better men and women than we. But I am certain that any man or woman who honestly seeks the highest will in the end be led to Christ and will be content with nothing less than Christ. The search, like that of the wise men, may be a long one and may lead through strange ways but in the end the star will rest over Bethlehem. You see the very highest is to be found in Christ and only in Christ. Nowhere in the whole realm of human thought and literature will you find a character of such surpassing beauty and perfection. If a man is really striving to be the very best he can be then he will recognize the highest in Christ and he will have to try to model his life upon Christ. And this will lead inevitably to the discovery that there is something wrong within himself and something unique in Christ. He will be brought to the point where either he must turn his back upon the highest or bow down and worship it in Jesus Christ.

2. *They sought Wisdom.* And, secondly, they sought wisdom and they found the wisdom of God in Bethlehem. These wise men did not know about atomic energy. They knew nothing of steamships and automobiles and flying machines. The average boy to-day knows more about geography and mechanics than they did. Yet surely they were wiser than many men to-day, for their wisdom led them to Bethlehem, whereas our wisdom seems often to be leading only to hell. They found the wisdom of God at Bethlehem where God had sent His Son into the world. Certainly to-day man has reached great heights in his mastery over Nature. He has harnessed the raging streams to his will. He has tunnelled through the mountains. He moves through the seas swifter than any fish and can fly faster than the fastest bird. He can make the desert and the wilderness to rejoice and blossom as the rose. 'Great is man,' they say, 'and greatly to be praised.' But what of the other side? What

kind of wisdom is this which is combined with such utter stupidity and cruelty? Even in the darkest ages was there ever such brutality seen as that perpetrated a few short years ago in Belsen and Dachau by one of the most advanced civilized nations of the world? Even in the most savage wars of ancient history was there ever such devastation as that wrought on Hiroshima and Nagasaki? Recently my friend Murdo Macdonald, speaking on the radio, tried to imagine what kind of report a foreign correspondent sent from Mars to the earth would give on his return. I do not remember what he said but I think that the emissary from Mars might well go back and say 'They are mad these earth dwellers. They build great and lovely cities and every twenty years they lay them flat again. They seek to prolong life and combat infant mortality and at the same time develop atomic bombs. They talk of peace and prepare for war.' Yes, I can imagine him addressing the astonished Martians, 'They are mad. What kind of a world is it, where the research worker lives on a pittance and the matinee idol has more money than he knows what to do with? Where they have to plead for money to right the scourge of tuberculosis and millions are spent on dogs and football pools? Where artists starve and crooners live in luxury, where a precocious child may make more than the President of the United States?' A mad world, my masters! The only true wisdom is the wisdom which humbles itself before the wisdom of God in Christ. This alone can make and keep men sane. The choice before the world is Bethlehem with its message of the wisdom of God, or chaos.

3. *They sought Power.* And, thirdly, perhaps these wise men sought power. After all they knew that the King who was to be born in Bethlehem would be King of all the world; it may well be that they sought power. They found it in Bethlehem, the power of the love of God.

> They all were looking for a king
> To slay their foes, and lift them high:
> Thou cam'st a little baby thing
> That made a woman cry.

This was the power of God, the power of His Love, a love which was to be shamed and neglected, despised and crucified, yet would ever be the most powerful force in all the world. There are many kinds of power in the world: the power of economics, the power of the sword, the power of intellect. They have their place and their function but unless they are subordinate to love they are useless. That is what we need, economics dictated by love, so that men are not regarded as units of labour, or higher and lower income groups, or numbers in a complex filing system, but people, to be loved and served. You can choose to-day between the Red Star or the Star of Bethlehem, between being persons or puppets. But if you want to see men treated as persons you must choose an economic system in which the love of God and man is the end. We need intellect, controlled and guided by love, so that science and art and literature will minister to the needs of men and not to their destruction. The greatest power in the world is the power of love, and the greatest love is the love of God. Surely the message of Christmas is this that the power of God has broken into the world and it is the power of Love.

4. *They sought an Answer to the Riddle of Human Destiny.* In her play, *Kings in Judaea*, Dorothy L. Sayers makes one of the three wise men ask this question: 'I speak for the sorrowful people. We rise up to labour and lie down to sleep, and night is only a pause between one burden and another. Fear is our daily companion, fear of want, the fear of war, the fear of cruel death, and of still more cruel life. But all this we could bear if we knew we did not suffer in vain; that God was beside us in the struggle, sharing the miseries of His own world. For the riddle which torments the world is this, shall sorrow and love be reconciled at last?' Is not this the riddle which all the philosophers have tried to solve, the riddle which every man, be he wise or simple, longs to solve, the riddle of our existence? Is there any meaning and purpose to life? And ultimately this is the question, What is God like? For if we knew what God was like we would also know the meaning of the life created by Him. And the answer is given at Bethlehem in God-made man. Here we can see what God is like. It is no use telling us that God is righteousness, holiness, omniscience, omnipotence. We cannot grasp what these words mean until we have seen them in the flesh, we need a God-made-flesh, and this is the message of Christmas. You remember the story of the little girl who woke up one night and cried because she was afraid of the dark. Her mother came to her and comforted her and then said, 'You know you must not be afraid of the dark. God is always near you.' 'Yes,' said the wee girl, 'but I'd rather He had a face.' We have seen the face of God in Jesus Christ. The Word became flesh at Bethlehem. We know what God is like and therefore we know that the meaning of life is to be found in the love of God.

The news of the coming of Christ came to these men in the shining of a star, and they followed it. They sought the highest and they came to Bethlehem. They sought wisdom and power and an answer to the riddle of human destiny, and their

search ended in the finding of Christ. If you seek these things, you, too, will find them in Him who was born at Bethlehem and died on Calvary, who lives and reigns for ever with the Father and the Holy Ghost, one God world without end.

FIRST SUNDAY AFTER EPIPHANY

Self-Esteem

BY THE REVEREND J. S. MACARTHUR, D.D.,
SOUTH LUFFENHAM RECTORY, RUTLAND

'For I say, through the grace that was given me, to every man that is among you, not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.'—Ro 12^3 (R.V.).

There are those who will not face the fact that their neighbours' opinion of them comes a good deal short of their own self-valuation. They try to dodge this uncomfortable truth, and so become the victims of what psychologists call an inferiority complex. Now the victim of an inferiority complex is not, as is commonly supposed, one who is painfully aware of what he lacks, but one who refuses to recognize his defects and tries to cover them up with such unpleasant devices as boasting and untruthfulness.

This widely distributed human weakness of holding a higher opinion of ourselves than that held by our neighbours was known to moralists and students of human behaviour long before St. Paul's time. You will find it described in the Old Testament, especially in the Book of Proverbs, which contains so many wise observations on character and manners. You will come across it in the writings of the Greeks and Romans, and if our own barbarous ancestors had left any written records of themselves you may be sure they would have noted it too. This human frailty is still recognized by many who care little enough for St. Paul and his gospel, and it is the theme of many a novel and many a play, both tragedies and comedies. More than that, it is at the root of many a tragedy and many a comedy in real life.

This troubled generation of ours has seen a terrible example of what happens when a whole race is the victim of this delusion, when a whole race thinks more highly of itself than its neighbours do and then tries to impose its self-valuation on the whole world. We may think of a delusion as a vanity, an impotent thing, but that is not so. A delusion may become a terrible and dangerous thing when it lays hold on a man or a group of men who have power at their disposal. All sorts of cruelty, all sorts of trickery and untruthfulness will be practised, and though a delusion may be at the root of it the resulting suffering and misery are not imaginary.

But perhaps all this is not quite to the point. Is St. Paul doing no more than re-echoing the judgment of philosophers, moralists, dramatists, and preachers of all times on this very common human weakness of thinking more highly of ourselves than our neighbours do? Doubtless he would have agreed with their judgment, but his own judgment is put a little differently, and the difference is important. He does not warn his readers against thinking more highly of themselves than their neighbours do. What he tells them is that they must not think more highly of themselves than they ought to think.

But how highly ought we to think of ourselves? If we make fools of ourselves by a self-valuation that is higher than our neighbours' estimate then one way out of the difficulty would be to accept their judgment. That is not what St. Paul advocates, nor is it a very good plan. Our neighbours' judgment of ourselves is often hard to arrive at, and not always reliable. What would have happened to the great discoverers, the great inventors, the great pioneers in every direction if they had accepted the majority verdict on their work and on their lives? What would have happened if Lord Lister had accepted the all but unanimous verdict of the medical profession on what they regarded as the folly of antiseptic surgery? And yet Lord Lister was not a conceited man. Neither were the astronomers conceited who would not accept the majority verdict that the sun, moon, and stars, went round the earth.

Is there any place in the good life for what we call a proper pride? Many people think that there is, that it provides a safeguard against some of the most disgraceful forms of bad conduct, that people are deterred from committing many a vile deed by their pride, by the sense of their own dignity. There are those who will refuse to do certain things, less from their knowledge that they are wrong than from their sense that they are 'low.' But at best this proper pride is a very uncertain restraint on evil impulses. Now and again it may impose a check on wrong-doing, but how often the check works the other way! How often are we prevented from making up a quarrel, from uttering a word of apology, from doing some act of kindness by the fear that our dignity might somehow suffer, or deterred from the undertaking of some useful work by the thought that it is not in keeping with our position!

At its best, proper pride is no more than the acceptance of what is current good form, and the

remedy for thinking of ourselves more highly than we ought to think is not to think meanly of ourselves but to think soberly. That was what St. Paul himself did. He did not despise his Roman citizenship, and above all he made much of his office as a minister of the gospel, the office to which he had been called by God.

Mindfulness of our relation to God is a much surer means of keeping us in the right way than so-called proper pride or comparison of ourselves with our fellow-men. And the measure of faith that God has given to each of us is not just something to be enjoyed by ourselves alone. This is the first Sunday after the Epiphany, the manifestation of the glory of Christ. That was not a once for all event. Christ still manifests His glory, manifests it in the life of the redeemed. Let us then not think of ourselves as deserving this or that consideration for this or that merit which we imagine ourselves to possess, but as living the life of the redeemed and showing forth the glory of the life in Christ to all with whom we have to do. But showing forth often comes near to showing off, and the Greek word from which Epiphany is derived may mean ostentation as well as manifestation. Let us make sure that ours is the right kind of Epiphany, the manifestation of the Christ whose gentleness has made us great.

SECOND SUNDAY AFTER EPIPHANY

The God of Jacob

BY THE REVEREND JOHN L. RIACH, B.D., EDINBURGH

'I am . . . the God of Abraham, the God of Isaac, and the God of Jacob.'—Ex 3^{6}.

Joseph Parker once preached a sermon in the City Temple on Jacob's filching of Laban's household gods and on the latter's failure to retrieve them, because they were skilfully concealed in the harness of the camel upon which Rachel sat. The preacher occupied a long time in merely recounting the story. He sought to make his description more dramatic by taking the pulpit Bible, to represent the stolen gods, and tucking it away out of sight. When the lengthy recital of the story was finished, Parker paused, and then concluded with the words, 'Brethren, the god that can be sat on is not worth having.' Was this the real thing God was seeking to reveal to the world through this, or any other incident, in Jacob's turbulent career? Was the writer of Genesis inspired to occupy twenty-five precious chapters of his book to recount the thrilling story of Jacob's life—his swindling of Esau, his flight, his meeting with God at Bethel, his toil to win his beloved Rachel, his return to Canaan, his wrestling at Peniel, his reconciliation with Esau, his journey to Egypt and Pharaoh's Court, merely to reveal that a god who can be sat on is not worth having? Surely never! If God has anything at all to reveal to the world through His handling of the stormy petrel, Jacob, it is that every person with an inherited faith stands in need of a personal encounter with God.

Montaigne avers that men are Christians by the same title that any man is a German, namely, because his father was one. This, of course, is not true of the first Christians like Peter, or Nicodemus, or Paul; but it is the case with multitudes in the Church to-day. They are Christians, not because they were formerly atheists who have turned churchwards through some Christian experience, but because they have been taught to accept Christianity from infancy by their parents. With most in the Church, theirs is an inherited faith; something which they have accepted without question from their elders; or, as Hume once put it, 'belief engendered by custom.' It is easy to pick holes in such a second-hand, or inherited, faith; but, say what we will, it cannot be denied that such a faith can breed some excellent qualities of character. When Squire Brown was going to send his son to Rugby School, he asked himself what he wanted that institution to do for the boy. Did he wish it to make him into a scholar with all the Greek particles at his finger-tips? No! If Rugby could turn Tom into a truth-telling Englishman and a gentleman, that was all he desired; and this dream Rugby certainly realized. What that School did for Tom Brown, an inherited faith can achieve for a man. It can instil fine qualities of character, making him to be kind, loyal, generous, true to his word, and, above all, a person with the hignest sense of duty. This great merit of an inherited religion admitted, it has to be said that such faith has, nevertheless, two serious defects. For one thing, it fails to create in men a deep sense of sin. It does not make them feel, in the words of Anselm, 'how grave a matter sin is.' Nor, on the other hand, can an inherited faith enable a man to win other people to Christianity. Boreham informs us that when he looked back on all the preaching he had done in Australia he often wondered if he had been merely beating the air. He decided to go on a tour of many places where he had preached, only to find that in practically every village some one told him how they had been wakened from unbelief, or indifference, or wickedness, to living Christiian faith through his preachng. That is no easy achievement. To propagate the gospel in the modern

world is the hardest of all tasks, as Christian laymen in industry can testify. Yet, however difficult, this result can be obtained. However bleak the outlook, there is a harvest to be reaped. But such results are never accomplished by those whose faith is merely of an inherited type.

There is only one way for those two grave deficiencies of an inherited faith to be made good, and that is for the possessors of it to have the experience of an encounter with God. Emerson may not always be relied upon when he speaks on religious matters, but he is undoubtedly right when he says that there is a private door by which God enters into every person's life. There is no one stereotyped way in which God encounters men. Some He encounters as they sit in church listening to a preacher, others when they are in mortal danger, others when they are stretched on beds of sickness, others through the casual word of a complete stranger. There is no end to the variety of ways in which God makes His reality to be felt beyond all doubt and speaks to men personally; and the wonder is that such an experience is not rare to come by. If the Bible declares the truth, God is not an elusive Being seeking to evade searching men. On the contrary, He is always seeking to confront us, and men are the dodgers. God is eager to encounter any man who is willing to be encountered by Him. When people who have an inherited faith listen to tales of individuals like Winifred Holtby having a moving experience of being encountered by God on the hill at Monks Risborough, they often wonder why such a thing does not happen to them. What is the true answer? Is it not that these folk are shy of such an experience, are perhaps a little suspicious of it, even afraid of it, and, at bottom, have no real desire for it? What other explanation can there be if God is 'The Hound of Heaven,' seeking to encounter any person who is willing to be encountered by Him? Certain it is, at any rate, that it is those who have encountered God who are conscious of sin's gravity, and who have power to propagate the gospel among others.

Within the whole compass of the Bible, nowhere is this so dramatically revealed by God as through the saga of Jacob. He belonged to the third generation of religious Jews. He had never felt God speak to him personally, as had his grandfather, Abraham, when the Divine voice called him to venture into a foreign land. He had never had the experience of God breaking in to save his life at the last possible moment, as had happened with his father, Isaac. His was a purely inherited faith. He worshipped God and sacrificed to Him because he had been taught to do so by his father as the right and proper thing. This inherited faith did not do much for Jacob. It did not prevent him from cheating his brother out of his birthright; indeed, when he had accomplished the treacherous act he only thought it rather smart. Nor do we hear of his influencing any one to be a deeply religious person. Then came these two dramatic encounters with God; the one at Bethel when he was fleeing from his brother's vengeance, and the other at Peniel on the eve of meeting Esau again. These encounters changed Jacob completely. He was born an avaricious cheat, for, at his very birth, he was delivered clutching his brother's heel, as though trying to outdo him. When he actually swindled Esau out of his birthright he had no sense of the enormity of his sin. But, these encounters with God altered this profoundly. At Peniel, the angel would not bless him until Jacob told him his true name. 'I am Jacob,' he replied. Jacob means a deceiver. Jacob was making a great confession—'yes, I admit it. I am a swindler.' The sense of the terribleness of his sin had come home at last. These encounters with God also made him anxious to propagate the true faith of his fathers, and gave him an uncanny power to do it. After Peniel, he called on his kinsmen to give up idolatry of every kind, demanded the idols they had brought from Laban's land, and buried them out of sight. There was something irresistible about this new Jacob, who had met God face to face, which made them obey without a murmur.

When Oliver Lodge maintains that the modern man is not bothering about his sins, does this apply only to men outwith the Church? Would we claim that the Church itself is pervaded with a deep sense of sin? He would be a bold person who would do so. Moreover, there is a distressing inability on the Church's part to propagate the gospel among others, so that a native of Winchester could say to a visitor, when he was asked what sort of town it was, 'Like all Cathedral towns, sir, debauched!' If these charges against the Church are not wild extravagances, but, alas, have truth in them, what is their cause? Part of the reason is that the faith of the majority in the modern Church is purely inherited, and they are content to leave it so. Unless we, within the Church, face up fearlessly to this, and are willing to have the personal encounter God seeks to have with each of us, these deficiencies of the Church can never disappear. For, when God said, 'I am the God of Jacob,' was this not the fundamental truth He was seeking to reveal to the world through the third of the Jewish patriarchs? Or, was it only that a god who can be sat on is not worth having?

Recent Foreign Theology

Marriage in the New Testament. From Lund comes a study of Marriage in the New Testament, written in Swedish by E. Lövestam, to which is appended an English summary.[1] Its six chapters offer a careful and judicious examination of the relevant material. The first chapter shows why fornication is condemned and why asceticism is not imposed upon the Christian. The second chapter examines the fundamental nature of marriage in New Testament thought, and argues that the husband and wife form an organic unity, not simply for the procreation of children, but for the mutual completion of their lives. In the third chapter monogamy is shown to be essential to this organic unity, while in the fourth the relation between man and wife as complementary to one another is shown to involve a difference of function that renders irrelevant a comparison of value between them and unwise a mere aping of the one by the other. Divorce and remarriage are next considered, and here the indissoluble nature of Christian marriage is stressed, and remarriage is declared to be always contrary to the Christian law. The difficult phrase 'except for fornication' in Mt 5^{32} and 19^{9} is held to mean that the husband is absolved from the blame of the divorce and its consequences if the wife has made it impossible to continue the marriage relationship, but it is argued that no permission to him to marry another is given. The final chapter is devoted to the question of celibacy. One man may glorify God by living a married life and another by living a celibate life. Those to whom the gift of celibacy is given should nurture it, but those to whom it is not given should not try to live the celibate life. To both the final law is to glorify God with their bodies, which are not evil in themselves, but which may be the temple of the Holy Ghost. While it cannot be supposed that all of these positions will satisfy all students of the New Testament, we have here a serious contribution to the discussion of questions which are acutely relevant to the modern situation.

Servant in the Old Testament. A Swedish doctoral dissertation, marked by the qualities of thoroughness and omnivorous reading that we have come to associate with Swedish studies, has been written by Dr. C. Lindhagen on the subject of 'The Servant Motif in the Old Testament.'[2] It is declared in its sub-title to be a preliminary study to the problem of the Suffering Servant in Deutero-Isaiah, and accordingly it does not touch that question to which so much study has been devoted. In an introductory chapter the use of the word 'servant' for religious and non-religious purposes in the Amarna Letters, the Ras Shamra texts, the Lachish Letters, the Aramaic texts from Elephantine, and on Seals is studied, and then in the main body of the book all the uses of various terms for 'servant' in the Old Testament are examined. Here the non-religious use in connexion with slavery, or in humble address, or in relation to political subjection or military service, or for official service of the king or others, is first studied, and then the religious use in connexion with Israel as Yahweh's servant, or a group within Israel or individuals within the nation, and finally in connexion with non-Israelites as Yahweh's servants. Dr. Lindhagen argues that as an expression of the relationship between Yahweh and Israel the word 'servant' is based on the conception of election, by which Yahweh enters into covenant with Israel and makes her His servant for ever. For the election was election to service, and the repudiation of that service was *peccatum mortale* involving judgment. The service included both ritual and ethical obligations, and both are stressed in this study. The thirty-four pages of bibliography at the end sufficiently show the wide reading that lies behind this dissertation, whose learning and detail will win the admiration of every reader.

Kierkegaard and Heidegger. Professor K. E. Lögstrup, of the Danish University of Aarhus, has written in German a short study of some aspects of the existentialist teachings of Kierkegaard and Heidegger.[3] The eight chapters of the book were delivered as lectures in the Free University of Berlin in January 1950. Some of the chapters are devoted to aspects of the teaching of Kierkegaard which are not shared with Heidegger, while others deal with questions on which the two thinkers have more in common. Both treat of Man as a being set in the context of society, inextricably bound up with its life and sharing its guilt and its bonds. Yet even here there are differences underlying their similarities. For whereas Heidegger's interests are ontological, Kierkegaard's are ethical and religious. Throughout, the study is penetrating and objective, and

[1] *Äktenskapet i Nya Testamentet* [1950]. Gleerup, Lund.

[2] *The Servant Motif in the Old Testament: A Preliminary Study to the 'Ebed-Yahweh Problem' in Deutero-Isaiah* [1950]. Lundequistska, Uppsala.

[3] *Kierkegaards und Heideggers Existenzanalyse und ihr Verhältnis zur Verkündigung* [1950]. Erich Blaschker Verlag, Berlin.

there is no effort to overpress the evidence, either to bring the two philosophers more closely together or to differentiate them more sharply.

Dibelius on Paul. In the long famous series 'Sammlung Göschen,' volume 1160 is a posthumous book on Paul by Martin Dibelius, edited and completed by W. G. Kümmel.[1] The first chapter, on Paul in History, presents, among other things, the author's views on the genuineness of the Epistles which are connected with Paul's name, and the succeeding chapters deal with the contemporary world of the Apostle, the man Paul, his conversion and mission, his preaching and theology, his conflicts and his end, and a survey of his achievement. Throughout, the reader is offered *multum in parvo*, and it is impossible to indicate in a brief note all the views presented here. A parenthesis suffices to show that the author inclines to the view of the Ephesian origin of Philippians. The chapter on the theology of the Apostle is masterly in its compression. Paul is sharply distinguished from the mystics, though a 'mysticism of suffering' is recognized. For though Paul uses the language of union with Christ he is never unconscious of the otherness of Christ and of God, and such mysticism as we find in him is not the luxury of contemplative absorption but the dynamic of service. There is sure to be a wide demand for this little book abroad as well as in Germany.

Old Testament Textual Criticism. Professor J. Coppens, of Louvain, whose writings so frequently figure in these columns, has published a second and enlarged edition of a little book on the textual criticism of the Old Testament.[2] In it he surveys the attitudes towards the Hebrew text that have successively appeared since the Renaissance down to the recent period of extreme conjectural emendation. This is followed by a review of contemporary attitudes, represented by the intensive study of Hebrew MSS., restrained conjecture, the lexicographical method, and the palæographical approach. Finally, the principles of textual criticism are set out in seven propositions which all textual critics should keep before their eyes. The first alone might have spared us many needless guesses. It is to study first of all the received text, even when it seems at first sight obscure, or even unintelligible. It is surprising how often the effort to understand may dispense with the need to rewrite. Nevertheless, Professor Coppens rightly recognizes that there is a place for conjectural emendation, and that the answer to the abuse of an instrument is not its repudiation but its wise use.

Hebrew Lexicography. It is unusual for the writings of English Professors to be included in 'Recent Foreign Theology,' but one of the latest issues of the series 'Analecta Lovaniensia Biblica et Orientalia' is by Professor G. R. Driver. Here he offers a short examination of the principles of interpretation of the Hebrew text which he has applied for many years.[3] Like Professor Coppens he recognizes that there are many dislocations and corruptions in the Hebrew text, but he reacts strongly against the wholesale rewriting that was once common. He prefers first to examine the root meanings of Hebrew words in the light of related Hebrew roots, to seek in the ancient versions traces of lost meanings, and to turn to the cognate languages to find clues for the recovery of forgotten roots. The paper is enriched with many excellent examples, which amply confirm the wisdom of Fr. Coppens's advice to examine the text with care, even when it seems at first sight unintelligible.

H. H. Rowley

Manchester University

[1] *Paulus* [1951]. Walter de Gruyter, Berlin; DM. 2.40.

[2] *La Critique du Texte Hébreu de l'Ancien Testament* [1951]. Publications Universitaires de Louvain; Belgian Fr. 30.

[3] *L'Interprétation du texte masorétique à la lumière de la lexicographie hébraïque* [1950]. Presses Universitaires de Louvain; Belgian Fr. 25.

Contributions and Comments

A Note on Romans iv. 1

The word εὑρηκέναι in this verse has long been felt to be difficult. From the textual angle, it is of very doubtful authenticity. It is found before Ἀβραάμ in the best group of uncials (apart from B), after ἡμῶν in the MSS. of the Byzantine revision, not at all in B. The passage reads more easily without it, being then translated: 'What, therefore, shall we say concerning Abraham our forefather,' etc. But assuming that it was a later insertion, what was the motive for it? The word εὑρηκέναι does not seem a very obvious one in view of the context.

We may therefore be tempted to try the exegete's last hope, an emendation. May I suggest εἰργάσθαι

' to have worked.' This has the same number of letters as εὑρηκέναι, and four of them, including the first and the last two, are identical. When written in uncials (e.g., in the calligraphy of P 46) the two words appear very similar. It would then be translated, ' What, therefore, shall we say ? That Abraham our forefather has worked ? ' (*i.e.* worked for his righteousness). The argument then runs smoothly. Abraham was *not* justified by works (*vv.*[2. 3]) but by grace, for the reward (*vv.*[4. 5]) is not of grace to him that ' worketh ' (intransitive use of ἐργάζομαι, as in the proposed emendation) but to him that ' worketh not.'

R. R. Williams

St. John's College, Durham

St. Luke xii. 49 :

καὶ τί θέλω εἰ ἤδη ἀνήφθη

This text has given a good deal of trouble to scholars, as Plummer (*I.C.C.*, 334) remarks. A. B. Bruce (*Expositor's Greek Testament*) boldly renders ' how much I wish it were already kindled,' with the succinct comment ' τί = ὡς and εἰ after θέλω to express the object of the wish, as in Sirach xxiii. 14.' Blass (*Grammar*, 177) takes the same line by saying that ' τί " how " = Hebr. מָה.' J. M. Creed (p. 178)—' How earnestly I wish that . . .'—gives τί the force of an exclamation, representing מָה, and is able to quote 2 S 6[20] (LXX) in support of the Greek usage of τί. But such a ' true rendering ' (Torrey, *Our Translated Gospels*, 31, 34) has been obtained by accident : for the Greek, as Greek, is good Greek and means something else. It is ' one of Luke's painfully literal mistranslations ' (Torrey, *The Four Gospels*, 310). Matthew Black (*Aramaic Approach*, 89) thinks that this is ' one clear instance of interrogative τί used in this quite un-Greek (*i.e.* exclamatory) way.' He follows Torrey in regarding it as a mistranslation of an Aramaic original (see also p. 210), which would be at once understood by a Jew, none the less.

All this sounds pretty convincing, and yet there seems some room for doubt. A. T. Robertson (*N.T. Grammar*, 739) takes the τί as an exclamation : ' on the whole it is best to take τί = " how." ' But on p. 302 he says, '. . . τί may be an exclamatory adverb (accusative case), but that is not certain.' It is true that he does not deal with such points as are raised by Torrey and Black. But have they given sufficient weight to the fact that examples of exclamatory τί are found in the modern Greek, which is in direct lineal descent from the colloquial κοινή ? The question seems still open. It is interesting to notice, for instance, that T. W. Manson (*The Teaching of Jesus*, 52) quotes our text as an example of synthetic parallelism :

> I came to cast fire upon the earth ;
> And what will I, if it be already kindled ?

' What will I '—is this merely a quotation from Burney, given for the sake of illustration, or did Manson accept it as it stood ? No footnote explains. In *The Sayings of Jesus* (p. 120) Manson writes : ' We should probably translate Lk 12[49] :

> I came to cast fire upon the earth ;
> And how I wish that it was now kindled ! '

' How I wish '—are we shut up to this ? ' Probably ' leaves the door open.

Now with all respect to the theories of Torrey and Black, can we suppose that St. Luke, who was a master of the Greek language, was guilty of a ' painfully literal mistranslation ' ? And even if that were true, have we not to understand what St. Luke himself meant by the Greek which he wrote ? There is a possibility, not much advocated, if at all, which does justice to the Greek, does not rely on uncommon uses such as τί exclamatory, and is not far-fetched. The interpretation lies hidden under the ambiguity of the word θέλω. Most people seem to take it as an ordinary present indicative, but it is also a present subjunctive. Why cannot we take it as a deliberative subjunctive ?

> I came to cast fire upon the earth ;
> And what am I to wish, if it is already kindled ?

(' Is kindled ' as a rendering of the aorist need give us no concern. The word ' already ' demands some such expression in English idiom ; but Greek loves to use the aorist, thus making a bare mention of the past act.) ' What am I to wish ' is parallel to Jn 12[27] : ' Now my soul is troubled, and what am I to say ? (am I to say) Father, save me from this hour ? But because of this I came to this hour.' In both cases there is tension, distress, a renewal of the Temptation, which happened, I believe, at the psychological moment after the Baptism, and was at the same time typical of the spiritual struggle and victory of our Lord. ' The devil held aloof (ἀπέστη) for a season '—until an opportunity came (ἄχρι καιροῦ). From time to time the fight was renewed : ' you are the men who have remained with me to the end (dia-) in my temptations ' (Lk 22[28]).

But was it a temptation ? Consider the situation in the light of Mk 9[38-41]. Here ' The Strange Exorcist ' (see Huck's *Synopsis*) has been casting out devils in the Lord's name, and the disciples prevented him because he was not one of their party. But the Lord rebuked them on the ground that ' he who is not against us is for us.' Similarly,

if our Lord found that the fire had already been kindled, it would imply that there is, so to speak, somebody already working 'for us.' Moral duty says 'do not stop him.' Temptation says 'let him get on with it: it will save you the trouble.' Here, then, is a way out, a means of avoiding the Cross. 'What am I to say? Father, save me from this hour? What am I to will, if the fire is already lit? Obey my own teaching, and be glad that another is working for me? And leave everything to him? And hope that the fire he has lit will not go out but will be the fire that I came to cast?' This was thus one of the lesser Gethsemanes, spread at intervals through the earthly ministry. 'What am I to will?'

RONALD A. WARD

St. John's Hall,
University of London

Textual Emendation in the Old Testament

TEXTUAL emendation of the Old Testament often seems necessary and the commentators seem unanimous in regard to Pr 25^{19} and yet I wonder if they are not mistaken. Verse 19b in the Revised Version reads: 'Is like a broken tooth, and a foot out of joint.' The American Jewish Translation also has 'broken tooth' and Basic English also. Moffatt renders 'loose' and the American Translation 'crumbling.'

Dr. A. Cohen in *The Soncino Commentary*, which has been of immense help to me in translating Proverbs into Mikir, does not mention the textual change. This change is approved by Toy in *The International Critical Commentary*, and Oesterley, in *The Westminster Commentary*, says the Hebrew 'is obviously wrong' as the Hebrew means 'a grazing' or 'feeding.' A feeding tooth may seem a strange expression but the Mikir people say that worms are eating their teeth, which turned into English simply means that one's tooth is decaying. This agrees with Knox's translation of the Vulgate and with Luther's translation. A feeding or grazing tooth may be as easy to understand as a gnawing in the stomach. To bite on a decayed tooth or to step on a dislocated ankle joint are surely two very forceful expressions of pain and the Mikir idiom helps me to feel that emendation is not necessary here.

W. R. HUTTON

Nowgong, Assam, India

The Parable of the Unrighteous Steward (Luke xvi. 1—9)

THIS is generally felt to be an unsatisfactory Parable. The common interpretation admits as much, and tries to meet the difficulty by saying that one ought not to inquire too closely into the morality of the story, but concentrate on the single point of the commendation of resourcefulness. The steward, say these commentators, is not commended for deceit, but for acting promptly in a crisis. But inevitably the question arises, If this was the lesson to be taught, could not our Lord have chosen less dubious material for His story?

It is difficult to resist the impression that to St. Luke, at any rate, the Parable concerns not merely this but the use of wealth. The *landlord* recognizes the steward's resourcefulness; but *Jesus* goes on to point the moral that 'mammon' is to be used as a means to foster goodwill. This seems the most natural reading of the text; καὶ ἐπῄνεσεν ὁ κύριος . . . κἀγὼ ὑμῖν λέγω. It seems arbitrary to take ὁ κύριος as referring to Jesus and regard *v.* 8 as the Evangelist's comment, and then complain that the story seems to be unfinished. It certainly is unfinished if it ends at *v.* 7, but if *v.* 8 is included, it reaches a climax; the steward is commended *even* by his former master, who thus bears witness to the validity of a principle concerning the use of wealth which he would not otherwise have admitted.

This view gains point if we suppose that Jesus alludes to an actual occurrence well known to His hearers. If an actual case, which was just then the talk of the countryside, is in question, the choice of the dubious material becomes easier to explain. So does another difficulty, namely the obscurity of the details of the story. We do not know, for example, just what the steward had been doing to incur the accusation of wasting his master's goods, nor what the terms were on which he had lent the oil and wheat, nor exactly what the significance of his subsequent action was. We usually assume that he actually was dismissed, but this is not definitely stated. If Jesus was alluding to an occurrence whose details were common knowledge, this vagueness is explained. It troubles us, but it would not trouble those to whom He spoke.

But if the point of the Parable is taken to concern the use of wealth, the chief difficulty remains. Indeed, it is emphasized, for it is just the steward's use of his employer's goods in his interviews with the debtors that seems open to question. On the usual understanding of the passage what he did was to cause them to falsify their bonds, so as to make it appear that they owed much less than they actually did. That it is possible to make friends by means of the mammon of unrighteousness in this way no one doubts; but can we suppose that Jesus approved of it, or of other financial malpractices which might seem to be justified by implication, if only friends

are made thereby? This *reductio ad absurdum* seems to show that there is something wrong with the common assumption that what the steward did was to cheat his master by falsifying the accounts. We cannot suppose that Jesus would approve of any such thing. If therefore He did see in the steward's action an illustration of a principle of which He did approve, its nature can hardly have been what is often supposed.

Here our lack of knowledge of rural economics in the Palestine of the first century A.D. is a hindrance. Yet, risky as it may be to draw inferences from the practice of other countries at other times, it seems not unreasonable to assume that conditions in Palestine were not wholly unlike those in other Eastern countries where men live by agriculture. Even to-day an Indian village offers many points of contact with the villages of which we read in the Bible.

Now in the part of South India in which I live, if a villager were asked, 'How much owest thou unto my lord?,' and answered, 'a hundred measures of wheat,' that figure would certainly include interest, which interest would normally have been reckoned at not less than one-fourth of the quantity borrowed. He would mean that he had borrowed eighty measures, and agreed to repay a hundred. The inference suggests itself that what the steward was actually doing was not falsifying accounts but remitting interest. If he had lent injudiciously without sufficient regard to people's capacity to repay—which seems to be what is meant by 'wasting his goods'—this would be the only means of recovering the loans. Called suddenly to account, instead of leaving large amounts on paper for his master eventually to write off after harsh attempts to collect them have failed, he takes steps to realize what is possible by remitting considerable sums in advance, thus winning the gratitude of the parties by reducing their burden, but also saving what he can for his master.

It should be noted that, if this is what happened, the steward was within his rights in thus 'scaling down' the loans. Whether the landlord was actually an absentee or not, the administration of the property had evidently been left to the steward, who, if he had power to arrange the original terms of the loans, had equally power to vary them if necessary. The original accusation of recklessness stands, but the steward's expedient does not involve fraud or dishonesty. True, the landlord stands to lose a considerable amount of profit to which he would consider himself entitled; but the loss would be due to the original over-generosity in granting the loans, not to the measures afterwards adopted to collect what was salvable of them. That original error might be called mismanagement; but in the later measures there was nothing fraudulent or illegitimate.

It should further be noted that, if he had wished to defend himself, the steward need not have resorted, indeed would not have resorted, to this particular expedient. Instead, he might have produced his original accounts just as they were, and endeavoured to clear himself by harrying the debtors in a desperate attempt to extract from them the full amount. But he appears to admit that the charge against him is true. He knows he has given out produce in loans too generously and that any attempt at a full collection will fail, leaving him exposed not merely to the wrath of his employer, but also to the resentment of the debtors, who will be alienated by the harsh methods he will have to adopt. The goodwill of his employer he has fairly certainly lost already. He refuses to risk losing that of the debtors too. Therefore he takes the only really practical way of settling the accounts, and by his prompt recognition of the realities of the case makes their goodwill doubly sure. The employer himself, seeing him afterwards in the houses of these men, has to admit that in his predicament the steward acted φρονίμως.

The Parable seems to contrast two attitudes to wealth. The first is that of the landlord, and it may be expressed in the familiar phrase 'business is business.' Rich as he already is, the landlord's main concern is that every bit of his produce shall be either kept for his own use or profitably invested. In the language of the Psalmist, though his riches have increased, he still sets his heart on them. He is a keen man of business, ready to drive hard bargains and to act without pity, as his ultimatum to the steward, issued on mere suspicion and without inquiry, suggests.

The second attitude, that of the steward, is prepared to recognize that wealth is a means, not an end, and that it can be used, and indeed should be used, not harshly but humanely, not with a single eye to gain but to alleviate human suffering and increase goodwill among men. If the steward had lent μηδένα ἀπελπίζων, it was because he was sympathetic, perhaps too sympathetic, to other men's needs. In his own crisis he preferred to make sure of his client's goodwill by easing their burden rather than attempt to reinstate himself in his master's favour by oppressing them. Their friendship was more important to him than his commercial reputation or the profits which, he may have felt, his master did not need and could well spare.

There can be no doubt which of these two attitudes was the more likely to commend itself to Jesus, whose views on the subject of wealth were far from being purely commercial. When, therefore, if we may so suppose, the master was

commonly reported to have said that the steward had done wisely, Jesus seized the opportunity and used this involuntary testimony to support His own teaching that there are more important things in life than possessions, and that wealth should be made subservient to them. His argument appears to be the familiar *a fortiori*. If even a worldly man can admit on an occasion like this that mere commercialism is not enough, how much more should the children of light regard possessions as subordinate to spiritual ends ?

Against this reading of the Parable, as against any other, difficulties can be alleged.

First, as is well known, the Law prohibits usury in transactions between fellow-Jews and allows it only in transactions with Gentiles. One may perhaps wonder how strictly this particular commandment was kept by ' the people of the land ' in rural Palestine in the first century. But there is nothing in the story which requires that all the parties were Jews. It may well have been a case of a rich Jew lending to Gentiles.

Second, though a reduction of twenty out of a hundred measures of wheat might easily be the remission of interest on an original loan of eighty, a reduction of fifty out of a hundred measures of oil in the other example given is rather large to be so understood. It would be necessary to assume either that this was an old account on which arrears of interest had accumulated, or else that in this case part of the principal was remitted as well. Only two examples are quoted, and these show that all the borrowers were not treated in the same way. There seems to be discrimination between them, doubtless according to their circumstances. A large reduction in one case might be balanced by smaller ones in others, and we need not suppose that remissions were necessary in every case.

Finally, the phrase τὸν οἰκονόμον τῆς ἀδικίας seems to stamp the steward as a wrong-doer. At first sight this appears to be a formidable objection to any interpretation which tries to represent his conduct in a more favourable light. But the phrase may refer to his original offence of wasting his master's goods rather than to his subsequent action. He appears in fact from the beginning as an offender on trial, and the story shows how he succeeds, not in clearing himself, but in setting the matter in a new light and winning a kind of commendation even from his offended master. So that, even if he were not the cheat he is commonly supposed to have been, he could still be described as ' the unrighteous steward.'

C. B. Firth

Tumkur, South India

Entre Nous

Preaching

No minister of the Church of Scotland ever had a better right to deliver the Warrack Lectures on preaching than the Rev. E. D. Jarvis, D.D., of Wellington Church, Glasgow. For more than twenty years now he has occupied one of the most famous pulpits in Glasgow with distinction and has drawn men and women in large numbers to hear his message. *If Any Man Minister* (Hodder and Stoughton ; 7s. 6d. net) contains his Warrack Lectures for 1950. As might be expected the book abounds in a certain sturdy common sense and is characterized by a complete lucidity, for it is one of Dr. Jarvis's greatest virtues as a preacher and writer that there is nothing nebulous in his style and that he never leaves his hearer or reader in any doubt as to what he means to say.

The book overflows with suggestions for sermons. ' Our business,' says Dr. Jarvis, ' is just this—to prepare the way of the Lord.' For a sermon on Jn 3^{16} he suggests the following three heads—(1) A God to Believe in ; (2) A World to Live in ; (3) A Life to Share in. He outlines a sermon on the single word ' satisfied ' in Ps 65^{4}. ' Satisfied ' comes from ' satis ' which means enough. In order to have enough for life we need (1) a purpose that is high enough, (2) a happiness that is deep enough, (3) a love that is strong and enduring enough. To the question, ' What is your life ? ' (Ja 4^{14}) three answers are supplied : (1) It is a gift, (2) It is an opportunity, (3) It is a beginning.

Dr. Jarvis is a strong believer in preaching series of sermons. He offers one outstanding series on the seven deadly sins of the modern world, a series which, he says, was given to him by a friend. These seven sins are Pleasure without conscience, Cleverness without character, Science without humanity, Wealth without work, Industry without morality, Politics without principles, Religion without reality.

Dr. Jarvis does not in the least undervalue the great words of the Books of Common Order, but, like many another, he sometimes finds them rather remote and longs for something more intimate. He offers one of the loveliest invitations to the Lord's Supper which we have ever seen.

' Ye that do truly repent of your sins, are in love and charity with your neighbours, and desire with your whole heart to follow the commandments of God, draw near with reverence, with faith and with thanksgiving, and take the Supper of the Lord to your comfort.

' Come, not because you are strong, but because you are weak. Not because any goodness of yours

gives you a right to come but because you need mercy and help.

'Come because you love the Lord a little and would like to love Him more.

'Come because He loves you and gave Himself for you. And now that the Supper of the Lord is spread before you, lift up your hearts and minds above all your cares and fears, and let this bread and wine be to you the token and the pledge of the Grace of the Lord Jesus Christ, the love of God and the fellowship of the Holy Spirit, all meant for you if you will receive them in humble faith.'

There is a fine simplicity about this book but it is that deceptive simplicity which comes from the skill of a master. WILLIAM BARCLAY

The Incarnation

We quote from an important article in the September 21 issue of that very alive weekly, *The Church of England Newspaper*. It was contributed by the Dean of St. Paul's on the request of the Editor of the C.E.N., Dr. C. O. Rhodes.

'The typical man of to-day wants to be assured that what he is asked to believe has a rational foundation and to be convinced that it "makes sense," by which he means that it is not just emotional nonsense and that it is coherent with the rest of his knowledge. He is willing, if he is a sensible person, to agree that there must be mystery and that our thoughts about God must always be imperfect, but he wants to see that religion is true and not mere mystery-mongering.

'I am convinced, therefore, that we must have a living theology. We shall not be out of the crisis for Christianity until we have much more vigorous and courageous thinking on the Christian Faith. . . . I hope the day will come when people will be as eager to know the latest results and theories of theology as they are to know what is happening in physics and biology. . . .

'I hold that a living theology must be expressed in terms of the present time and thought out in the full light of contemporary knowledge and understanding. I fear that we are prone to imagine that all the thinking needed has been done by previous Christian generations and all that is required is to repeat what they concluded. The consequence is that much of our religious teaching is couched in terms of a theology which was living once but has become dead to most of the men of this generation. This does not mean that what the old theology was trying to say is false, but that the religious experience which it expressed must be thought out again with our modern presuppositions. The process is rather like translating a message from a dead language into a living one. . . .

'The Incarnation is the manifestation of God in a human personality. Surely then any fresh insight into the nature of human personality must have some bearing on our belief about the Person of Christ. Now the last hundred years have seen an immense advance in psychology, which has, in many respects, transformed our conception of human personality. We have only to mention "the Unconscious" to raise in our minds a host of aspects of personality of which our forefathers were quite ignorant. No doubt the conclusions of psychology are not final and there is much disagreement among experts, but no one can question that there is a solid core of truth in this new science. I assert that the time has come for Christian theology to face this accumulation of scientific insight into personality and to weave it into its doctrine of the Incarnation.

'Further, I maintain that the phrase in the creed "of one substance with the Father" has very little significance for those who are imbued with the scientific method and outlook. The word "substance" has almost disappeared in contemporary thought and we need some other term to express the relation between the Incarnate Son and the Father. I have suggested for discussion that the conception of "pattern," which is much employed in various branches of learning to-day, may, up to a point, express what the old idea of "substance" was intended to convey. I do not imagine that it will be perfectly adequate, but I believe that it might clear up some of the difficulties which arise when we try to conceive how the Eternal God could be incarnate in a human personality and life.

'But finally, I hold that we shall miss one of the most illuminating clues to deeper understanding of our Lord's Person if we do not bring in the witness of mystical experience to the unfathomable depths of human personality.'

Not Missed

Good stories are not easy to find but Ezra seems to have no difficulty. His columns in *The Methodist Recorder*—'Methodist Table Talk'—remain as fresh and varied as ever. We quote one story from the October 11 issue:

'Somewhere in the States the slow-moving and inefficient assistant in a small-town general store was not in sight one morning, and a customer asked, "Where's Eddie? Ain't sick, is he?" "Nope, he ain't sick," replied the proprietor. "He's just not working here any more." "That so?" replied the curious customer. "Got anybody to fill the vacancy?" "Nope," replied the proprietor, "Eddie didn't leave no vacancy!"'

Printed in Scotland by MORRISON & GIBB LIMITED, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, King's Gate, Aberdeen, Scotland.

READ AT HOME
for a London University
B.A. or B.D. DEGREE

In your leisure hours you do a certain amount of serious reading. But is this reading haphazard or is it *planned?* Has it a *definite objective?* Why not read with a view to crowning your efforts with a B.A. or B.D. Degree? Quite apart from other (and perhaps more material) advantages, the work of preparation will widen your outlook and keep you abreast with modern studies. In recent years many Ministers have taken Degrees by reading at home in their leisure hours under the experienced guidance of Wolsey Hall tutors.

LONDON B.D.: HEBREW NO LONGER COMPULSORY
Candidates may obtain a *Pass* at B.D. without offering Hebrew, but this subject is compulsory for those seeking Honours. If you are interested please mention B.D. when writing for Prospectus.

Open to all

London University Degrees are open to all, without the necessity of going into university residence or attending lectures. It is necessary only to pass three examinations (in some cases *two*). You can read for these at home without interfering with your pastoral duties.

Wolsey Hall Postal Courses

for these examinations are prepared and individually conducted by a staff of more than 100 University Graduate Tutors. The Courses comprise Lessons, Test Papers, Model Answers, correction of your work and solution of *all* difficulties by your tutors. A Guarantee is given that in case of failure, tuition will be continued *free*. Tuition fees are very reasonable and may be paid by instalments.

Write (mentioning examination or Degree) for Prospectus, post free from C. D. Parker, M.A., LL.D., Director of Studies, Dept. GE 20,

Wolsey Hall, Oxford

Distinctive Printing

WILL ALWAYS APPEAL!

We shall be pleased to submit suggestions for your PRINTING and PUBLICITY REQUIREMENTS

Write for particulars now to

MORRISON & GIBB Ltd.
PRINTERS • • BOOKBINDERS
TANFIELD, EDINBURGH

W. & A. K. JOHNSTON Ltd.
LITHOGRAPHERS • MAP PRINTERS
EDINA WORKS, EASTER ROAD, EDINBURGH

✠ Art in the Service of the Church ✠

The Church to-day must satisfy the longing for the Beauty which instinctively is felt to be the expression of Truth, Holiness and Inspiration.

Ministers, Office-Bearers and those interested in Beautifying and Furnishing the Church are invited to write for a Booklet, "THE CHURCH and ART," illustrating modern examples of Stained Glass Windows, Memorial Tablets and Church Furnishings, sent *post free*, together with an illustrated Brochure, entitled "Scottish Saints and Martyrs of the Early Centuries."

G. MAILE & SON LTD.
The Creative Artist-Craftsmen
367 Euston Road, London, N.W.1

EPWORTH SECONDHAND BOOKS
Established 1747
Specialists in Theological Books
ENQUIRIES INVITED
25-35 CITY ROAD, LONDON, E.C.1

T. & T. CLARK have pleasure in informing Subscribers to *The Expository Times* in Canada that **SMITH'S SUBSCRIPTION SERVICE** at W. H. SMITH & SON (CANADA) LTD., 224 YONGE STREET, TORONTO, are prepared to handle any renewal entrusted to them

38 GEORGE STREET, EDINBURGH, 2

BOOKS MAKE GOOD PRESENTS

Begin with Scotland. Professor Hunter has written another first-rate book **Interpreting the New Testament 1900-1950** 'for the busy minister', a survey of New Testament studies (10s 6d net). Professor John Foster's **After the Apostles** is an original and fascinating study of 2nd and 3rd century preaching motives (7s 6d net). (It was also available to Religious Book Club members at 3s, now O.P.—a subscription to the Club for a year, six books, costs 18s). Donald Baillie has edited the Faith and Order Report on **Intercommunion** (2s net). The other Reports are **Ways of Worship** (2s net) and **The Church** (3s 6d net).

Dr. J. H. Oldham may still in a sense be claimed by Scotland; of his biography of **Florence Allshorn** (12s 6d net), Canon Roger Lloyd wrote in *The Observer* 'In Heaven, where reputations rest on truth, Florence Allshorn must surely be regarded as one of the great twentieth-century heroines; and even on earth she has quickly been judged worthy of a very good biography'.

And don't forget Fraser McLuskey's **Parachute Padre** (8s 6d net) a fine piece of writing about his war time guerilla parish in France.

Now there is only space left to wish you many book tokens and to say hastily that **Studies in Biblical Theology** are adding to their number rapidly and that **Christ and Time** (18s net) is one of our quickest sellers. If you are still undecided then ask your bookseller to show you our Autumn List.

SCM PRESS

THE EXPOSITORY TIMES. *Registered for Transmission by Canadian Magazine Post.* *Entered as Second-Class Matter 15th March. 1929, at the Post Office, Boston, Mass., U.S.A.*

PUBLISHERS—T. & T. CLARK, 38 GEORGE STREET, EDINBURGH. *Annual Subscription, including postage, 19s. 6d. net.*

AGENTS—WILLIAM DAWSON & SONS LTD., LONDON, E.C.4. CHARLES SCRIBNER'S SONS, NEW YORK, U.S.A.

ADVERTISING DEPARTMENT—KING'S GATE ABERDEEN. *Rates—£9, 9s. per page: smaller spaces pro rata. 'Copy' to be received not later than the 6th of the previous month.*